

THE

# MISSIONARY HERALD.

VOL. XXXIV.

JANUARY, 1838.

No. 1.

## American Board of Commissioners for Foreign Missions.

THE following is an abridgment of the Annual Report of the Board adopted at its late meeting, and will give a general view of the missions and all the operations of the Board as the information received previous to that time furnished the means of presenting them. Some few changes of importance which have since occurred are noticed. A catalogue of all the missionaries which have been sent forth by the Board since its organization, and the assistant missionaries now employed, will be given at the close.

Before beginning the abstract of the Annual Report a brief view of the organization of the Board and its present officers and agents will be given.

### ORGANIZATION AND OFFICERS OF THE BOARD.

The Board is composed of corporate members, who are elected under the act of incorporation, corresponding members, also elected, and honorary members, constituted such by the contribution at one time, of one hundred dollars, if laymen, and fifty dollars, if ministers.

#### Corporate Members:—

In Maine,	4
In New Hampshire,	3
In Vermont,	2
In Massachusetts,	17
In Connecticut,	7
In New York,	18
In New Jersey,	6
In Pennsylvania,	3
In District of Columbia,	1
In Virginia,	5
In North Carolina,	1
In South Carolina,	2
In Georgia,	3
In Tennessee,	2
In Ohio,	4
In Illinois,	
	1—34

#### Corresponding Members:—

In the United States,	6
In Foreign Parts,	12—18

#### Honorary Members:—

Total,

2,213  
2,316

#### OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., *President*;  
STEPHEN VAN RENSSLAER, LL. D., *Vice President*;

CALVIN CHAPIN, D. D., *Recording Secretary*;  
CHARLES STODDARD, Esq., *Assistant Recording Secretary*.

SAMUEL HUBBARD, LL. D.,  
WARREN FAY, D. D.,  
HON. SAMUEL T. ARMSTRONG,  
CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
DANIEL NOYES, Esq.,  
REV. NEHEMIAH ADAMS,  
*Prudential Committee*;

REV. RUFUS ANDERSON,  
REV. DAVID GREENE,  
REV. WILLIAM J. ARMSTRONG,  
*Secretaries for Correspondence*;

HENRY HILL, Esq., *Treasurer*;

WILLIAM J. HUBEARD, Esq., *Auditors*.  
CHARLES SCUDDER, Esq.

#### GENERAL AGENTS.

REV. RICHARD C. HAND, at Concord, N. H.,  
for Maine, New Hampshire, and Vermont.

REV. HORATIO BARDWELL, at Oxford,  
Mass., for Massachusetts, Rhode-Island, and  
Connecticut.

REV. CHAUNCEY EDDY, at Saratoga Springs,  
and REV. FREDERIC E. CANON, at Geneva,  
N. Y., for the State of New York.

Rev. DAVID MAGIE, at Elizabethtown, N. J., for New Jersey, Pennsylvania, Delaware, and Maryland.

Rev. HARVEY COE, at Hudson, Ohio, for the Western Reserve and Michigan.

Rev. ARTEMAS BULLARD, at Cincinnati, Ohio, for the Western States.

for Virginia, North Carolina, and District of Columbia.

for South Carolina, Georgia, and East Tennessee.

## DOMESTIC DEPARTMENT.

The Hon. William Reed, of Marblehead, a member of the Board eighteen years, and of the Prudential Committee sixteen years, died on the 18th of February.

Two ordained missionaries, one physician, and one male and two female assistant missionaries have died since the last meeting of the Board.

Eight missionaries, one physician, and five male and seventeen female assistant missionaries have been discharged from the service of the Board, on account of changes in the missions, failure of health, and other causes.

Twenty-nine missionaries, and five male and seventeen female assistant missionaries, have received appointments during the year. It is known that others would have offered their services if they had not been discouraged by the detention of those already appointed.

Sixty-three missionaries and assistant missionaries have been sent out since the last meeting of the Board—viz.—to Cape Palmas three; to Southern India fourteen; to the Sandwich Islands thirty-two; to Ooroomiah four; to the island of Scio two; to the Choctaw Indians four; to the Pawnees one; to the Sioux two; to the Indians in the State of New York one.

There are now under appointment and waiting till funds can be obtained to send them out, thirty-four missionaries, and four male and six female assistant missionaries.

The debt of the Board at the close of the last year was \$38,866 57. The expenditures of the year were \$254,587 51, exceeding those of the last year by \$44,181 97. The receipts into the Treasury from all the ordinary sources of income for the year ending July 31st, were \$252,076 55, being an increase upon the receipts of last year of \$75,844 40, and leaving a deficiency on that day of \$41,379 53.

The increased expenses of the year are owing partly to the cost of sending

out so many laborers, and partly to the greatly increased expense of making remittances to the missions abroad, through the deranged state of the finances of the country.

But other causes lie at the foundation of the augmented expenses of the last two years. These are, 1. The fact that from the year 1832 until this year, the receipts have increased very little, only \$23,000 in the four years. There has been a general impression that the Board wanted men, not funds.

2. While the receipts have increased so slowly, there has been a rapid extension of the operations of the Board. From 1833 to 1836, one hundred and eighty-five laborers have been sent out. Thus the laborers have increased in a ratio quite out of proportion to the increase of funds.

3. This disproportion has been still greater as it regards the schools, seminaries, printing presses, and other operations of the missionaries. For the Committee, being assured by the friends of the cause, in every part of the country, of their readiness to provide any amount of funds that could be judiciously and economically expended, and not being able to obtain as many men as were needed, were led more than three years ago, to encourage the missionaries then in the field, to take steps for enlarging their influence and usefulness.

The effect of these measures in swelling the expenses of the Board was not felt until last year, owing to the great distance of the principal missions. For the same reason the measures adopted twelve months ago to lessen expenses, will not greatly diminish the drafts upon the treasury until 1838.

The expenses of last year have been based upon estimates made when the pecuniary situation of the Board and of the country were very different from what they are now. The increase of receipts last year does in reality but make up the deficiency of previous years. Large as it is, the cost of sending out sixty-three laborers, and the debt due at the commencement of the year exhaust it, leaving a deficiency of the amount necessary to meet the current expenses of the year, a little greater than that of last year.

The Agencies of the Board are filled by the same persons who have labored so diligently and successfully in them in former years. No important change has taken place in them during the year under review.

## DEPARTMENT OF MISSIONS BEYOND SEA.

## MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson, *Missionary*; Benjamin Van Rensselaer James, *Printer*; Mrs. Wilson.

(1 station; 1 missionary, 1 printer, and 1 female assistant missionary;—total, 3.)

Mr. and Mrs. White and Mr. James arrived at Cape Palmas in December, in good health. Mrs. White became sick of a fever on the 10th of January, and died on the 28th. Her husband's anxious care of her in the first days of her sickness, notwithstanding the remonstrances of his more experienced missionary friends, was probably the reason that, when the fever seized upon him, on the 18th of January, he sunk at once, and died on the 23d. Mr. James had the fever lightly.

Mr. and Mrs. Wilson enjoy excellent health, and much solid happiness in their work. The more they know of their field of labor, the more highly do they think of it. Mr. Wilson made three tours, the past year, into the interior. One was thirty miles, to the chief town in the Bolobo territory; another thirty-five miles to a town twenty miles up the Cavally river; the third 120 miles to Grabbo, eighty-five miles beyond the termination of his second tour. He was then on his way to a people supposed to inhabit the declivities of the Kong mountains; but having been led out of his way, and falling ill among an inhospitable tribe of cannibals, he returned. The country in the interior, and especially along the river, is of surpassing beauty and fertility. Nor does it want inhabitants.

Mr. Wilson has commenced a seminary of boarding scholars from different parts of the country. It contains forty pupils, one fourth of whom are females. There are four day-schools, containing one hundred pupils, taught by colored men. He has commenced printing in the Greybo language.

No field occupied by the Board promises a speedier or more abundant harvest for those who can endure the climate, than this; and the call is urgent for two or three clerical men from our southern states to associate themselves immediately with Mr. Wilson. Nothing has yet occurred to prove that the danger of early death is imminent to such men, if they use the cautions which experience suggests to mitigate the violence of the constitutional changes, by

which the system is accommodated to the climate.

## MISSION AMONG THE ZOOLAHS OF SOUTH AFRICA.

PORT NATAL.—Newton Adams, M. D., *Physician*, and wife.

GINANI.—Alden Grout and George Champion, *Missionaries*; Mrs. Champion.

*Stations not yet known.*—Daniel Lindley, Henry J. Venable, and Alexander E. Wilson, M. D., *Missionaries*; Mrs. Lindley and Mrs. Venable.

(2 stations; 5 missionaries—one of them a physician, 1 physician, and 4 female assistant missionaries;—total, 10.)

God in his providence has resolved the two South African missions into one. That destined to the interior, arrived at Mosika, in the country of Moselekatsi, June 15th, 1836, fifteen months after leaving Cape Town. Their missionary labors, however, had been virtually commenced at Griqua Town, only two months after leaving the Cape. The climate of South Africa is one of the healthiest in the world; but, beginning to lodge in their houses before the mud floors were sufficiently dried, all, except Doct. Wilson, suffered from fever and rheumatic affections, and on the 18th of September Mrs. Wilson died. Scarcely had they recovered from the effects of this painful dispensation, when they were subjected to another, which broke up their mission, and removed them from the country. Some Dutch farmers, rich in flocks and herds, and dissatisfied with the colonial government, had emigrated from the colony the year before, and settled at some distance south of the country of Moselekatsi. These Moselekatsi attacked and robbed, without provocation, in the fall of 1836, slaying some of their number. Reinforced by new emigrants, they invaded his country in January, destroyed fourteen or fifteen of his villages, slaughtered many of his people, and captured 6,000 head of cattle. They declared their intention of renewing the war, and driving him from the country, and earnestly advised the missionaries to relinquish their mission and go with them. No other course seemed proper, and our brethren entered upon another long and tedious journey of 1,200 or 1,500 miles, to join their brethren of the maritime mission at Port Natal. In May they were at Graham's Town, and probably reached Port Natal in July.

The brethren of the maritime mission arrived at Port Natal on the 21st of May 1836, and soon after, by invitation from Dingaan, the chief of the Zoolahs, they

visited him, and were cordially received. They immediately commenced two stations, one at or near the residence of Dingaan, the other at the port, and wrote home for helpers. With these they have been providentially furnished, in the unexpected manner just described. A printing establishment, presented by a munificent friend of the cause, has been sent to this mission during the past year.

The uniting of these two missions is not on the whole undesirable. The impressions of our brethren concerning the character of Moselekatsi, were by no means favorable. The extent of his country and the number of his people also fell short of their expectations. Being an unprincipled freebooter, his relations to the surrounding tribes were such as in great measure to insulate his people, and afford little prospect of making the mission, within a moderate period and to any great extent, a radiating point of influence. Nor was it very improbable that Moselekatsi and his people would emigrate to some other region more remote from the vengeful and dreaded power of Dingaan.

#### MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*, and wife.

ARGOS.—Elias Riggs and Nathan Benjamin, *Missionaries*, and their wives.

(2 stations; 3 missionaries, and 3 female assistant missionaries;—total, 6.)

During the past year, a violent opposition has been excited, by designing men, against the *Americans*, under which appellation all protestant missionaries and Bible agents were included, from whatever part of the world they may have come. This has not only pervaded Greece, but the whole Greek community. Notwithstanding this, Dr. King writes, at the commencement of the present year, that he was never so much encouraged in his mission. From thirty to forty, which was all his room would contain, stately attended his Greek preaching on the Sabbath. He had sold and gratuitously distributed, in the twelve months past, 4,687 copies of the New Testament and parts of the Old Testament in modern Greek, and 43,322 copies of school-books and religious tracts—in all 48,009. Add to these what Mr. Riggs distributed, and the number amounts to near 50,000. The other labors of the mission were as heretofore. The seminary was continued at Athens; and the two female schools at Argos contained seventy scholars.

Prof. Bambas had come forward in answer to the inflammatory tract, which was the chief instrument in exciting the opposition just mentioned. His reply vindicates the reading of the word of God in modern Greek, and as translated from the Hebrew, and is said to be beautifully written.—Mr. and Mrs. Benjamin arrived at Argos on the 15th of November.

#### MISSION TO CONSTANTINOPLE.

CONSTANTINOPLE.—William Goodell, H. G. O. Dwight, William G. Schaufler, and Henry A. Homes, *Missionaries*; Mrs. Goodell, Mrs. Schaufler.—Three native helpers.

(1 station; 4 missionaries, 2 female assistant missionaries, and 3 native helpers;—total, 9.)

The means of communication in Turkey have greatly increased within a few years, and are increasing. The plague, however, seriously obstructs travelling, and all kinds of labor. The Lancastrian schools among the Turkish soldiers continue to flourish. Among the *Turks*, the following changes and indications of change are worthy of notice; viz. The introduction by the sultan of the European nomenclature in designating his ministers of state—the construction of a regular carriage road to Nicomedia in one direction, and Adrianople in another—the assumption by the government of the immense landed estates belonging to the mosks of Constantinople—and the placing of his own portraits, contrary to the precepts of the Koran, in the barracks of the soldiers.

The *Greeks* of Constantinople are estimated at 200,000—a greater number than can be found collected in any other spot. The tendency to infidelity among them is probably no more than a revulsion of feeling and opinion from the extreme of superstition, with nothing to give it the right direction. As a body, they are peculiarly accessible. There are also thousands of Frank Greeks in the metropolis, generally from liberated Greece, who owe no allegiance either to sultan or patriarch. There seems, however, to be wanting among the Greeks of Constantinople that preparation of heart—the result of divine influence—which is found among the Armenians. Hence but few instances of spiritual renovation have yet been seen among them. There has been, however, a deficiency in the appropriate means, none of our present missionaries speaking the modern Greek. A missionary acquainted with that language will probably be soon transferred from one of our other stations in the Levant.

The work of God among the *Armenians* continues with increasing interest. Whatever of opposition has existed has been overruled for good. Early in the present year, the vakeel, a sort of prime minister of the patriarch, resolved upon breaking up our seminary for Armenian youth, and, the mission thinking it advisable to yield the point, he easily succeeded. At the same time he intended to destroy the reputation and influence of Hohannes, the pious principal of the seminary, and of Senekerim, his pious friend, now in the United States. It pleased God to make all this subserve the cause of truth and righteousness. An opulent and munificent banker had undertaken to reorganize and enlarge an Armenian school of 400 pupils, which was in charge of an evangelical and devout priest. Though the banker had never seen our missionaries, he had cordially received the same blessed principles with the priest and Hohannes, and, at the earnest recommendation of the priest, placed Hohannes at the head of the institution, the former taking a subordinate post in the school. The placing of Hohannes in this position was resisted by the vakeel, and by some of the chief men in the nation; but the resolution and influence of the banker were such, while at the same time he boldly avowed the coincidence of his own religious views and feelings with those of Hohannes, that the national synod sanctioned the appointment. The school is intended for the higher branches of science, and has a Lancasterian department for the smaller boys, and another for girls. It is expected to contain about 600 scholars, and to be a free school. The worthy patron is reported to have expended 5,000 dollars in getting the school into operation, and will be at no small annual expense for teachers, etc. etc. He clothes nearly a hundred of the girls, and nearly two hundred boys. Thus has the Lord suspended our Armenian seminary only to rear up one more efficient and equally evangelical; and at the same time he has relieved us of not a small item of expenditure.

The institution just mentioned is at Has Koy, a suburb of Constantinople. At Scutari, another suburb, the Armenians are erecting a building for a college, containing more than 120 rooms.

What is more than all this, the work of spiritual renovation is making manifest progress among this people. It is not time to make use of numbers in our statements on this subject; but it is certain that the gospel is there producing

its legitimate effects. It is bringing men to Christ and salvation; teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world. It is found, too, that a very little of God's precious truth is amply sufficient for the purpose, when it is accompanied by the influences of the Holy Spirit.

Among the *Jews*, the state of things is much as was reported last year. There is to some extent a hearing ear, and to a great extent the absence of an understanding heart. The German and Polish Jews are less bigoted and more intelligent than the Spanish Jews, but are more indifferent on the subject of religion. On the great day of atonement, they allowed Marcussohn, the baptised German Jew, to address them at considerable length in their synagogue on the christian religion, the "ruler of the synagogue" having first given him a chair in the elevated inclosure where prayers and the Scriptures are read and sermons delivered.

The printing of the Psalms in Hebrew and Hebrew-Spanish has been completed. Mr. Schaufller's visit of some months to his German relatives and friends at Odessa, resulted in an interesting revival of religion in that place.

#### MISSION TO ASIA MINOR.

**SMYRNA.**—Daniel Temple and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; and their wives.—Three native helpers.

**SCIO.**—Samuel R. Houston and George W. Leyburn, *Missionaries*, and their wives.—One native helper.

**BROOSA.**—Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

*Out Station.*—Philander.

**TREBIZOND.**—Thomas P. Johnston and William C. Jackson, *Missionaries*, and their wives.

(4 stations, 1 out-station; 8 missionaries, 1 printer, 9 female assistant missionaries, and 4 native helpers;—total, 22.)

No report has been received of the printing at Smyrna since June of last year. The issues from the depository during the year 1836, amounted to 27,568 books, and 1,926,112 pages. The schools have been suspended on account of the opposition among the Greeks. Mr. Adger is usefully employed in revising a version of the New Testament in modern Armenian, made some time since by an Armenian. Mr. Adger regards the ancient Armenian version as scarcely inferior to our own excellent English version, some few interpolations excepted. It was made about the fifth century. A Greek periodical, called the *Repository*

of Useful Knowledge, issued by the mission, is received with favor by Greek subscribers.

The station at Scio received the accession of Mr. and Mrs. Leyburn the past year, and that at Trebizonde of Mr. and Mrs. Jackson. It is doubted whether Scio is the place for a Greek seminary, and whether a seminary on a large scale is expedient any where at present for educating native Greek helpers. The schools at Broos connected with the mission have been suppressed, and a considerable number of books, including the Scriptures, which had been distributed by the missionaries, were burned by the Greeks. The flames made known the existence of the books to the whole people, and awakened curiosity concerning them. Not a few books were preserved, and valued the more on account of the risk encountered by their preservation, and at least a few of the people were led to examine them the more carefully by the order for their destruction.

In October Messrs. Schneider and Powers made a tour to Kutaieh, a city of considerable note in the country anciently called Phrygia. Mr. Johnston, also, made a tour from Trebizonde, accompanied by Mr. Senekerim, the Armenian already mentioned. They visited Samson, Tcharchambah, Ooneieh, Amasia, Tokat, Sivas, Erzengen, and Erzeroom. At Tokat they found an Armenian bishop, whose mind had been much enlightened, and who had attempted some salutary reforms. Mr. Johnston recommends Erzeroom as a proper site for a missionary station.

#### MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Eli Smith, William M. Thomson, and Story Hebard, *Missionaries*; Mrs. Thomson, Mrs. Hebard, and Mrs. Dodge, widow of Doct. Dodge.—One native helper.

JERUSALEM.—George B. Whiting and John F. Lanneau, *Missionaries*; Mrs. Whiting, and Miss Tilden, *Teacher*.

LARNICA, on the island of Cyprus, connected with this mission.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, *Missionaries*; Mrs. Pease, Mrs. Ladd.—One native helper.

On a visit to the United States.—Isaac Bird, *Missionary*, and wife.

(3 stations; 9 missionaries, 8 female assistant missionaries, and 2 native helpers;—total, 19.)

Miss Williams was united in marriage to Mr. Hebard on the 6th of October. Mrs. Smith, after suffering much in consequence of shipwreck on the coast of Caramania, while on the way with her husband to Smyrna for the benefit of her health, slept in Jesus at the latter place,

September 31st. She possessed uncommon excellence of character. In the shipwreck Mr. Smith lost the valuable manuscript of a journal kept by him during his tour through the Hooran and the country north of Damascus in the year 1834, which he had not found time to prepare for the press.

While on a visit to Constantinople, Mr. Smith procured about 200 models of Arabic letters for the cutting of a new fount of type in that language. He succeeded in so shaping these that punches formed from them will make not far from a thousand matrices and letters, and a fount embracing nearly every variety. These models he left in the hands of Mr. Hallock at Smyrna, who will probably succeed in cutting the punches. The Arabic founts now in use by the mission are very imperfect. The printing during the year 1836, all in Arabic, amounted to 4,200 copies, and 381,000 pages. A printer is much needed.

Four of the regular attendants on the Arabic preaching at Beyroot are thought to be truly pious; and the brethren see cause to hope that a work has commenced in many hearts, which will receive its completion in heaven.

The excitement among the Greeks for a time had much effect on the schools. It led to the establishment of a large school by the Greek bishop as a substitute for the mission schools, to which of course the mission could have no objection. The ecclesiastics, however, feel no real interest in the education of the youth, and the people are learning the fact. The seminary, under charge of Mr. Hebard, has ten boarding and a number of day scholars. At Jerusalem there is a decidedly christian school of about twenty Mussulman girls, taught by Mrs. Whiting and Miss Tilden. Mrs. Dodge and Mrs. Hebard teach a female school at Beyroot, containing about forty scholars. Missionaries are needed for Damascus, Aleppo, Tripoli, and Ladakia.

A part of Syria was shaken terribly by an earthquake on the first day of the present year. Safet and Tiberias, with some neighboring villages, were totally destroyed.

Mr. and Mrs. Ladd arrived in Cyprus October 28th. The storm of hostile feeling among the Greeks against evangelical religion and influence, passed over Cyprus with little effect. The three mission schools contain nearly 200 scholars. The need of schools—if any use is to be made of the printed word of God—is apparent in the fact, that in thirty-six villages, containing 5,355 inhabitants,

only sixty-seven could read at all, and these not fluently.

#### MISSION TO THE NESTORIANS OF PERSIA.

**OOROOMIAH.**—Justin Perkins, and Albert L. Holladay, *Missionaries*; Asaiah Grant, M. D., *Physician*; William R. Stocking, *Teacher*; and their wives—One native helper.

(1 station; 2 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 1 native helper;—total, 9.)

Messrs. Holladay and Stocking, and their wives embarked at Boston for this mission January 7th. In April they were on the Black Sea proceeding to Trebizond. A printing press accompanied them. A fount of Syro-Chaldaic type, adapted to the taste of the Nestorians, has been procured in London. A printer is indispensable; but pious and competent printers willing to devote themselves to gratuitous service in connection with foreign missions, are not easily found.

The same tide of prosperity, as in the beginning, continues to attend this mission; except that the members suffered last year from a fever then prevalent at Ooroomiah. The sick resort from all quarters to Doct. Grant. Fifty operations for cataract had greatly increased his celebrity. One of his patients was a Kurdish chief from the banks of the Tigris.

The seminary contains 44 boarding scholars from different Nestorian villages. Among them are three deacons and a priest. Priest Abraham, the one who resided with Mr. Perkins at Tabrezz, performs the active duties of the school, assisted by two deacons as monitors; but Mr. Perkins devotes much time to it. There are three free-schools, containing near a hundred scholars.

The numerous fasts and feasts among the Nestorians exert an unfavorable influence upon temperance, industry, and the schools; and in their public worship there is much room for reformation. In connection with these things it is delightful to think of the lights of scriptural doctrine and example, which are now shining upon that venerable and interesting remnant of the church of Antioch. In February the mission commenced translating the Bible into the Nestorian language. That language is a modification of the ancient Syriac.

A friendly correspondence has been opened with the patriarch of the Nestorians, residing at Joolamerk among the Kurdish mountains, preparatory to a visit to him, which is justly deemed of great importance. The Committee hope the

time is near when a branch of the mission shall be established at this seat of ecclesiastical power in the Nestorian church.

#### MISSION AMONG THE MOHAMMEDANS OF PERSIA.

James L. Merrick, *Missionary*.

In June of 1836, Mr. Merrick, accompanied by two German missionaries, proceeded to Teheran, the seat of the Persian government, and from thence to Isfahan, the head quarters of the Soofies and grand seat of the Sheah faith. Here they were exposed to great personal danger, from the bigotry of the people, but the Lord delivered them. Mr. Merrick remained a fortnight in this city, and then continued his journey to Sheeraz, his companions returning to Tabrezz. Here, in the city where Martyn translated the New Testament into the language of Persia, he found at least a safe resting place for the winter. His impressions concerning the Mohammedans of Persia as affording a present field for missionary labor, are by no means favorable.

#### MISSION TO THE MAHRATTAS.

**BOMBAY.**—D. O. Allen, *Missionary*; Elijah A. Webster, *Printer*; George W. Hubbard, *Teacher*; Mrs. Webster, Mrs. Hubbard, and Miss Orpah Graves, *Teacher*.

**ALIBAG.**—Cyrus Stone, *Missionary*, and wife.—A. F. Fonceca, *native helper*.

**AHMEDNUGGUR.**—George W. Boggs, and Henry Ballantine, *Missionaries*; Amos Abbott, *Teacher*; and their wives.—Dajeoba, *native helper*.

**MALCOLM PAITH.**—Allen Graves, *Missionary*, and wife.

**JALNA.**—Sendol B. Munger, *Missionary*, and wife.  
*On a visit to this country.*—Miss Cynthia Farrar, *Teacher*.

(5 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers;—total, 21.)

Important changes have been made, the past year, in the internal arrangements of the mission. The chief force has been thrown more inland. Mr. Allen has the principal editorial care of the printing establishment at Bombay. The seminary is to be at Ahmednuggur. Alibag, is a new station in the Concan, in the midst of the schools which have long been there. Jalna is in the dominions of the Nizam, a Mohammedan prince nominally independent. Malcolm Paith is a health-station where Mr. Graves prosecutes his translations.

The Mahratta printing from January 1st to September 30, 1836, amounted to

42,750 copies, and 3,301,400 pages. The Mahratta pages printed from the beginning, are 21,809,850. Mr. Webster, the printer, has cut and cast a new and improved fount of Mahratta type.

Near the close of last year, Messrs. Stone and Munger visited Jalna, preparatory to the commencement of a new station there. It is not yet certain that a missionary will be allowed by the Nizam to reside there permanently. No report has been received concerning the condition of the schools last year. The number, the year before, was forty, containing 1,620 scholars. At the last annual meeting of the mission, arrangements were made for increasing its efficiency in nearly all the departments of labor. The Committee are expecting to send out a reinforcement as soon as the adequate means are furnished.

#### MADRAS MISSION.

MADRAS.—Miron Winslow, and John Scudder, M. D., *Missionaries*; and their wives.

(1 station; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

The leading object of this mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books in the Tamul language. Mr. Winslow, and Doct. Scudder removed to this place with their families from the Ceylon mission, about a year ago, to commence the mission; but the Committee, for want of funds, have not yet been able to send them a printing establishment. The brethren find a wide door to usefulness opened before them. They have twenty-five schools, containing 500 boys and girls, and have regular preaching on the Sabbath. The government has given them formal permission to prosecute their work any where in the Madras presidency.

#### MADURA MISSION.

MADURA.—Daniel Poor, William Todd, and J. J. Lawrence, *Missionaries*, and their wives.—Thirteen native helpers.

DINDEGAL.—Robert O. Dwight, *Missionary*, and wife.—Five native helpers.

*Stations not yet known.*—Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, *Missionaries*; John Steele, M. D., *Physician*; and their wives.

(2 stations; 10 missionaries, 1 physician, 11 female assistant missionaries, and 18 native helpers;—total, 40.)

Mr. and Mrs. Poor, who have long been members of the Ceylon mission, removed to Madura early last year. Mr.

and Mrs. Eckard have been reunited to the Ceylon mission. Mr. Hall, on account of his health, has returned to this country. Mr. and Mrs. Dwight joined the mission in April of last year. Mr. Todd has been united in marriage to Mrs. Woodward of the Ceylon mission. Six missionaries and a physician, with their wives, embarked at Boston for this mission November 23d, and arrived at Madras in March. Mr. Dwight commenced a station at Dindegal near the close of last year. The schools connected with the mission are 30 in number, containing 1,214 pupils. A school of higher character has been opened. Nearly half of the 18 native helpers are from the seminary at Batticotta in Ceylon. This field is one of great extent and promise, and is so regarded by the mission.

#### MISSION TO CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and wife.—Nine native helpers.

BATTICOTTA.—Henry R. Hoisington and John M. S. Perry, *Missionaries*; Nathan Ward, M. D., *Physician*; and their wives.—One native preacher, and seventeen native helpers.

ODGOVILLY.—Levi Spaulding, *Missionary*, and wife.—Seven native helpers.

PANDITERFO.—James Read Eckard, *Missionary*, and wife.—Five native helpers.

MANEPY.—Eastman S. Minor, *Printer*, and wife.—Four native helpers.

CHAVAGACHERY.—Samuel Hutchings, *Missionary*, and wife.—One native preacher, and eleven native helpers.

VARANY.—George H. Aphorp, *Missionary*, and wife.—Six native helpers.

*Eight out stations.*—Twelve native helpers.

(7 stations, 9 out-stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers;—total, 91.)

In this mission there are 155 free schools, with 6,035 pupils, nearly one-tenth of whom are females; 37 pious schoolmasters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the church in good standing; and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youth in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will there become Christians, that the mission has resolved no longer to

give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamul language, 346,500 copies and 8,947,800 pages were printed the last year; making 14,785,400 pages from the beginning. Three presses are in operation. This mission has been blessed with as many as seven gracious visitations, or revivals of religion, since its commencement. As a consequence of the sixth, 61 were added to the churches; and 77 as a consequence of the last.

#### MISSION TO SIAM.

BANGKOK.—Stephen Johnson and Charles Robinson, *Missionaries*; Dan B. Bradley, M. D., *Physician*; and their wives.

(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries;—total, 6.)

The Siamese possess a country of almost unequalled fertility, and, by immigration and otherwise, are rapidly increasing in numbers. They are rising, also, on the scale of civilization. The people generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and gaining access to all classes of the people. Within three or four miles of our missionaries, there are a million of human beings, and the country is full of inhabitants. Mr. Johnson directs his labors chiefly to the Chinese, and Mr. Robinson to the Siamese. The whole number of those who have received medical aid from Doct. Bradley, is 3,800. They were of all classes, and from all parts of the country. Very many of them have carried away some knowledge of the gospel.

The mission has a printing establishment, but no printer. The first and only Siamese tract they have printed is of eight pages, and contains a summary of the divine law and of the gospel. About 4,000 Siamese tracts have been circulated in Siam by different missionaries, from the beginning, and about 40,000 volumes in Chinese.

Sixteen or eighteen ordained missionaries and five missionary physicians are requested by the mission for Siam and its dependencies, and there are certainly reasons enough for sending them, if the means and men are furnished.

#### MISSION TO CHINA.

CANTON.—Elijah C. Bridgman and Peter Parker, M. D., *Missionaries*; and S. Wells Williams, *Printer*.

David Abeel, *Missionary*, on a visit to this country. (1 station; 3 missionaries, and 1 printer;—total, 4.)

This mission has been sorely bereaved the past year by the death of Mr. Stevens, which took place at Singapore January 5th. In one important respect at least Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. And they are gradually multiplying the means of assault upon the blind, atheistical superstitions of that great empire. Thirteen tracts, new and old, and a harmony of the Gospels, were sent down to Singapore, last year, to be printed. Mr. Bridgman is preparing a history of our own country, to be published by the Society for the Diffusion of Useful Knowledge in China. Since the imperial edict consequent upon the voyages up the coast, no block printing can be done at Canton, and it has become difficult to exert a direct religious influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within the bounds of the empire, imparts a greater interest to the million of emigrants without these bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Mr. Bridgman has been requested by the Committee to withdraw from the editorial responsibility of the Chinese Repository; that work having accomplished its principal object in respect to the christian community at home, and the present exigencies of the mission requiring that those who have a knowledge of the Chinese language, should devote their whole time and strength to labors in that language.

#### MISSION TO SINGAPORE.

SINGAPORE.—Ira Tracy, James T. Dickinson, Matthew B. Hope, M. D., and Joseph S. Travelli, *Missionaries*; Alfred North, *Printer*; Mrs. Tracy, Mrs. Travelli, and Mrs. North.—Stephen Tracy, M. D., *Physician*, and wife, temporarily stationed here.—One native helper.

(1 station; 4 missionaries—one of them a physician, 1 physician, 1 printer, 3 female assistant missionaries, and 1 native helper;—total, 10.)

Messrs. Hope and Travelli, and Doct. Tracy arrived at Singapore in December. The type foundry has the means of casting type in Malay, Bugis, Javanese, and Siamese. It has good founts of Malay and Bugis type, and a fount of Chinese metallic type on a somewhat limited scale. The establishment can easily be enlarged. Eleven Chinese block-cutters, a copyist, and eight or ten printers were employed the last year. Blocks for the revised New Testament were completed, and also for twelve tracts by Mr. Gutzlaff, some of which were large. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

There is reason to apprehend that the proportion of intelligent readers in that part of the world, is smaller than has been supposed. Our seminary at Singapore will have to surmount very great difficulties, before it comes into successful operation—difficulties growing chiefly out of the extreme indifference of parents to the education of their children, and to their fear of the religious influence which the seminary would exert upon them.

#### MISSION TO JAVA.

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, *Missionaries*, and their wives; Miss Azuba C. Condit, *Teacher*.

(4 missionaries, and 5 female assistant missionaries;—total, 9.)

These missionaries reached Batavia September 15th, and immediately commenced the study of the Malay language. After three months, Messrs. Doty and Nevius began the study of Chinese. Permission has been received from the government to reside at Batavia; and leave has been requested for Messrs. Doty and Ennis to visit the eastern shores of Java and some other islands under Dutch government, to determine upon the permanent site for their mission. To this petition no answer had been received when the brethren last wrote.—Two missionaries destined to this mission, are detained by the present deficiency of funds.

#### MISSION TO BORNEO.

SAMBAS.—William Arms and Samuel P. Robbins, *Missionaries*, and Mrs. Robbins.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

Mr. Arms spent four months of the last year in Borneo, at Pontiana and Sambas; travelled interior a hundred miles; saw the Dyaks in their villages; and collect-

ed such information as he could respecting their numbers, religion, languages, character, customs, and the practicability of a mission among them. He made a second visit to Borneo at the close of the year, with the expectation of remaining at Sambas. Mr. and Mrs. Robbins were on the point of proceeding from Singapore in March to join Mr. Arms.

#### MISSION TO THE SANDWICH ISLANDS.

##### ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*, and wife.

KAAWALOA.—Cochran Forbes, *Missionary*, and wife.

WAIMEA.—Lorenzo Lyons, *Missionary*, and wife.

HILO.—David B. Lyman and Titus Coan, *Missionaries*, and their wives.

##### ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*, and wife; and Miss Maria C. Ogden, *Teacher*.

LAHAINALUNA.—Lorrin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*; Edward H. Rogers, *Printer*; and their wives.

WAIALUKU.—Jonathan S. Green and Richard Armstrong, *Missionaries*, and their wives, and Miss Lydia Brown, *Teacher*.

##### ISLAND OF MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, *Missionary*, and wife.

##### ISLAND OF OAHU.

HONOLULU.—Hiram Bingham, Reuben Tinker, and Lowell Smith, *Missionaries*; Garret P. Judd, M. D., *Physician*; Levi Chamberlain, *Secular Superintendent*; Henry Dimond, *Book binder*; Edwin O. Hall, *Printer*; and their wives.

EWA.—Artemas Bishop, *Missionary*, and wife.

WAIALUA.—John S. Emerson, *Missionary*, and wife.

KANEHOE.—Benjamin W. Parker, *Missionary*, and wife.

##### ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA.—Peter J. Gulick, *Missionary*, and wife.

WAIOLE.—William P. Alexander, *Missionary*, and wife.

*Stations not yet known.*—Isaac Bliss, Daniel T. Conde, Mark Ives, and Thomas Lafon, M. D., *Missionaries*; Seth L. Andrews, M. D., *Physician*; Samuel N. Castle, *Assistant Secular Superintendent*; Edward Bailey, Amos S. Cooke, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, William S. Van Duzee, Abner Wilcox, and Miss Marcia M. Smith, and Miss Lucia G. Smith, *Teachers*. See page 475, last volume.

*On a visit to this country.*—William Richards and Ephraim Spaulding, *Missionaries*, and their wives.

(15 stations; 27 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 1 book binder, 2 printers, 9 male teachers, 4 unmarried female teachers, and 43 married female assistant missionaries;—total, 90.)

During the year ending June 1, 1836, the mission solemnised 1,350 christian marriages; admitted 212 natives to the church; and printed 157,929 books and 11,606,429 pages. More than 900,000 of these pages were octavo, 675,000 quarto, and nearly all the rest duodecimo. The whole number of native church members is 916, or an average of 45 to each church. The number received from the beginning is 1,078, of whom 105 have died in the faith. The whole attendance in the congregations each Sabbath, on an average, is 14,500, or about 900 to a congregation—a larger number than is ordinarily witnessed in houses of public worship in our own country. The whole amount of printing at the islands from the beginning, is 1,136,457 books, and 54,138,485 pages. Of the *Kumu Hawaii*, a semi-monthly paper, 3,000 copies are circulated. At the station of Wailuku there were 600 subscribers for this paper. The natives write more and more for its pages. A monthly publication of twelve pages, designed chiefly for children, was commenced a year ago. It is only sixteen years since the language was reduced to writing.

The people renounced their national religion about eighteen years ago, and almost immediately were thrown by the providence of God into the arms of our faith and charity. As a nation, the islanders have again and again refused the proffered religion of papal Rome, professedly that they might give undivided attention to that which we had brought to them. A crisis in the religious state of the nation, and in the work of the mission, having arrived, the missionaries asked for 18 more ordained missionaries, two physicians, and 21 lay-teachers, to make the whole waiting people at once acquainted with the gospel. Two physicians, three preachers, and nine teachers, were sent the past year. Do any still ask, Why so many laborers are employed at the Sandwich Islands? The answer is, that the work, which Providence has made ready for our hands by signal interpositions, may be accomplished in the shortest possible time, and thus a glorious exemplification be afforded to the church and the world of what christian missions, through the power of divine grace, may effect. In no other nation could the Board so well make the experiment, as in that.

The manufacture of cloth has thus far been as successful as was expected. So far as schools are concerned, the mission now directs its attention chiefly to the children and youth. The chiefs encour-

age schools for these, and they have met with unexpected success. The people have built a number of school-houses in different parts of the islands. The seminary at Lahaina-luna contains 88 scholars. It is beginning to furnish teachers of some value for the schools. A central female boarding-school is about being commenced at Wailuku.—On the whole, though a work of vast magnitude remains to be done, before the people will compare with civilized christian communities in their social and domestic character and general condition and habits, there is a constant and very perceptible improvement in all these respects. In one respect the islanders may take precedence of all civilized communities. The manufacture, sale, and use of ardent spirits is prohibited on all the islands, except Oahu; and on that island a petition was drawn up and signed by the chiefs and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking the king to suppress entirely the sale, manufacture, and use of such spirits.

## DEPARTMENT OF INDIAN MISSIONS.

### MISSION TO THE CHEROKEES.

**BRAINERD.**—D. S. Butrick, *Missionary*; John Vail, *Farmer*; Ainsworth E. Blunt, *Mechanic*; and their wives.

**CREEK PATH.**—William Potter, *Missionary*; Mrs. Potter, Erminia Nash, and Nancy Thompson, *Assistants*.

**WILLSTOWN.**—William Chamberlin, *Missionary*; Mrs. Chamberlin; John Hues, *Native Preacher*.

**CANDY'S CREEK.**—Stephen Foreman, *Native Preacher*.

**RED CLAY.**—Elizur Butler, *Physician and Catechist*; Mrs. Butler.

(5 stations; 3 missionaries, 1 physician, and 2 other male and 8 female assistant missionaries, and 2 native preachers;—total, 16.)

The condition of the Cherokees, and the embarrassments to which the missionaries and teachers have been subjected, have been similar the past year to those which have been mentioned in previous reports. At each of the five stations schools have been maintained during most of the year, embracing about 130 pupils. Of the schools for teaching the Indians to read their own language, so flourishing a year ago, no account has recently been received. Most of them are probably discontinued.

The churches at Brainerd and Carmel have been united at the former place, where there are now 116 members, of

whom twenty have been added during the past year. The meetings at Braint-  
er have been large and interesting. The other churches are probably some-  
what diminished in number by emigra-  
tion and other causes originating in the  
present critical condition of the tribe.  
The whole number of church members is  
probably about 220.

The majority of the Cherokees seem still strongly disinclined to submit to the existing treaty. A delegation was last winter sent to the United States government to obtain some modification of it, without success; and at a very large council convened about the first of August, another delegation was appointed for the same purpose.

The buildings and improvements on land belonging to the Board at the several stations have been appraised at about \$28,000.

#### MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary*; James Orr, *Farmer and Superintendent of Secular Affairs*; Jacob Hitchcock, *Steward*; Aaa Hitchcock, *Teacher*; and their wives; Ellen Stetson and Emeline Brad-  
shaw, *Teachers and assistants*.

FAIRFIELD.—Marcus Palmer, *Missionary and Physician*; and Mrs. Palmer, *Teacher*.

PARK HILL.—Samuel A. Worcester, *Missionary*; Samuel Newton, *Catechist and Teacher*; John F. Wheeler, *Printer*; and their wives; Esther Smith and Sarah Ann Palmer, *Teachers and Assistants*.

Sophia Sawyer, on the way to the mission.

(3 stations; 3 missionaries, 4 teachers, 4 farmers and mechanics, and 12 female teachers and assistants;—total, 23.)

No important changes have occurred during the year. The printing press has been removed from Union to Park Hill, where Mr. Worcester and his family will hereafter reside.

The schools, four in number, embrace about 145 pupils, of whom, nearly seventy are boarded in the mission families.

The state of religion has been low, and few additions have been made to the churches, except to that at Fairfield, where seventeen have been received. A new church of ten members has been organized at Park Hill.

The temperance society embraces 248 members.

Mr. Aaron Gray died at Dwight on the 25th of June.

#### MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmsted, *Teacher*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington; Elizabeth A. Merrill, *Teacher*.

MOUNTAIN FORK.—Abner D. Jones, *Teacher*, and Mrs. Jones.

BETHABARA.—Loring S. Williams, *Missionary*, and Mrs. Williams; Nancy W. Barnes and L. M. Williams, *Teachers*.

GREENFIELD.—Joel Wood, *Missionary*, and Mrs. Wood; Eunice Clough, *Teacher*.

BETHEL.—Peter Auten, *Teacher*, and Mrs. Auten.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Anna Burnham, *Teacher*.

GOOD WATER.—Ebenezer Hotchkin, *Catechist*, and Mrs. Hotchkin.

(8 stations; 5 missionaries, 1 catechist, 3 teachers, 13 female teachers and assistants, and 4 native teachers;—total, 22.)

Schools have been taught at each of the stations, the number of pupils not communicated. The interest of the Choctaws in the subject of education does not seem to have increased.

The congregations have generally been small, though rather increasing, especially in the western part of the country. No additions to the churches have been communicated, except to that at Pine Ridge, where fifteen persons have been received, most of whom were from the neighboring military post, where Mr. Kingsbury spends about half his Sabbaths, and where there has been an interesting revival of religion.

Mr. Peter Auten and wife, Mr. J. Olmsted, and Mrs. Nancy W. Barnes, joined this mission last winter; and Mr. Samuel Moulton and wife, and Rev. L. S. Williams and family, have recently retired from the missionary work.

An almanac for the year 1837, and ten religious tracts have been printed, amounting together to 30,500 copies, and 576,000 pages.

#### MISSION TO THE CREEKS.

R. L. Dodge, *Physician and Catechist*.

The mass of the Creeks, especially those of mixed blood, have not been favorably disposed to missionary labors in their country. Schools have languished and the congregations have been small. In September last, they presented a petition to the United States agent, requesting that the missionaries and teachers of all denominations might be removed from among them. This was done. Mr. Fleming, the missionary of the Board, under these circumstances, requested a discharge from further missionary service, which was granted. The way has again been opened for the entrance of missionaries to this numerous tribe.

Two books in the Creek language, amounting to 750 copies, and 21,000 pages, have been printed during the year.

#### MISSION TO THE OSAGES.

William C. Requa, *Farmer and Catechist.*

As it seemed probable that the Osages would soon be gathered upon their reservation, and be permitted to reside there permanently, Mr. Requa returned to their country last spring and commenced a new agricultural station, where he hoped soon to have fifty families settled around him. The buildings, improvements, and lands at Union and Harmony, if advantageously disposed of, and the avails wisely applied, were likely to furnish an important fund for aiding missionary operations among this tribe.

Under these circumstances, Mr. Requa, the only remaining individual of the Osage mission, and who had himself nearly determined to abandon his work there in discouragement, visited their towns last autumn. It seemed to him that the providence of God was clearly calling to a re-establishment of the mission; and accordingly, after correspondence with the Committee, he examined their reservation, and selected a favorable spot for a large agricultural colony, and made considerable progress in preparing the requisite buildings and other improvements. A preacher and school-teacher were expected to join him as soon as circumstances would permit. But during the past summer the hostility of other portions of the tribe to the new establishment, and apparently to all measures for introducing christian knowledge and the arts of civilized life among them, became manifest. So great was the annoyance suffered, and so little prospect of usefulness, or even of safety to the settlers and the mission property did there seem to be, that in the month of July Mr. Requa removed his effects and left the reservation. No mission station is maintained among the Osages.

#### MISSION TO THE PAWNEES.

John Dunbar, *Missionary;* Samuel Allis, Jr., *Assistant Missionary;* and their wives.

(1 station; 1 missionary, 1 male and 2 female assistant missionaries;—total, 4.)

An elementary book consisting of 74 pages, has been prepared by Mr. Dunbar in the Pawnee language, and 500 copies printed.

Mr. Allis and wife have resided at Bellevue, near the Pawnee agency, doing what they could for the benefit of the Indians. Mr. Dunbar spent the early part of the year on a visit to New England, where his book was printed. Doct. Satterlee travelled with the Pawnees on their hunting tours, learning the language, administering to the diseased, and giving such instruction as he was able. On his return from one of these tours, he became separated from his companions in travel, and is supposed to have lost his life during the month of April. The particular circumstances have not been communicated.

#### MISSION TO INDIANS WEST OF THE ROCKY MOUNTAINS.

Henry H. Spalding, *Missionary;* Marcus Whitman, *Physician;* and their wives; William H. Gray, *Mechanic.*

(2 stations; 1 missionary, 1 physician, 1 mechanic, and 2 female assistants;—total, 5.)

Mr. Parker has completed the exploring tour to which he was appointed, having passed down the Columbia river, visited some of the Indian tribes, and collected information respecting others on both sides of it, and returned to the United States by way of the Sandwich Islands. He arrived at New London on the 18th of May.

Messrs. Spalding, Whitman, and Gray, arrived at Fort Wallawalla, 300 miles from the mouth of the Columbia on the 3d of September; and immediately proceeded to select stations and prepare for a winter residence among the Indians. From the western boundary of the state of Missouri to Wallawalla, they estimate the distance to be 2,200 miles, the country most of the way being barren, sandy, and uninhabitable. They found the Indians west of the mountains, especially the Nez Perces, to whom their early labors will be principally devoted, ready to welcome them. The number of the Indians from the mountains to the Pacific, and from California to the 55th degree of north latitude, is estimated by Mr. Parker at about 77,000.

All the necessities of life are found in abundance at Forts Wallawalla and Vancouver. The prospects of the mission are favorable.

#### MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician;* Alexander Huggens, *Farmer;* and their wives; Gideon H. Pond, *Farmer and Teacher;* Sarah Poage, *Teacher.*

**LAKE HARRIET.**—Jedidiah D. Stevens, Stephen R. Riggs, and Samuel W. Pond, *Missionaries*; Mrs. Stevens and Mrs. Riggs; Lucy C. Stevens, *Assistant*.

(2 stations; 4 missionaries, 2 male and 6 female teachers and assistants;—total, 12.)

Mr. Riggs and wife joined the mission in April last. The Messrs. Pond, who entered the Sioux country and formerly prosecuted their labors for the benefit of this tribe, independently of any society, have the last year resided and labored at the mission stations, though as yet without any formal connection with the Board.

The missionaries and assistants are still pursuing the study of the Sioux or Dakota language, and some of them begin to converse with the Indians with some ease. Religious meetings are held on the Sabbath and at other times at both the stations, and often at Fort Snelling, near Lake Harriet; and at Lac qui Parle seven persons, including three full-blood Dakotas, have been received to the fellowship of the church.

Two schools, one for children and the other for adults, have been taught at Lac qui Parle, and one at Lake Harriet; embracing in all fifty or sixty pupils, only a small part of whom attend constantly. About twenty persons have learned to read the Dakota language, having been taught from manuscripts prepared by the missionaries.

Doct. Watts's Second Catechism for Children has been translated by Doct. Williamson, aided by Mr. Renville, a gentleman engaged in the fur trade, into the Dakota language, making twelve pages, and 500 copies have been printed.

#### MISSION TO THE OJIBWAS.

**LA POINTE.**—Sherman Hall, *Missionary*; Mrs. Hall; Grenville T. Sproat, *Catechist and Teacher*; Delia Cook, *Teacher*.

**FON DU LAC.**—Edmund F. Ely, *Catechist and Teacher*; Mrs. Ely.

**POKEGUMA.**—Frederic Ayer, *Catechist*; John L. Seymour, *Teacher and Mechanic*; and their wives; Sabrina Stevens, *Assistant*.

**LEECH LAKE.**—William T. Boutwell, *Missionary*, and his wife.

(4 stations; 2 missionaries, 3 catechists and teachers, 1 other male, and 7 female assistants;—total, 13.)

Mr. and Mrs. Town withdrew from the mission last spring; and Mr. Sproat who had previously labored in connection with the mission, has been appointed an assistant missionary.

Messrs. Hall, Boutwell, and Ayer are now able to address the Indians in their own language.

The church at La Point embraces nine members exclusive of the mission family, four of whom are Ojibwas. To the new church at Pokeguma, organised in February last, four Ojibwas were admitted. Meetings at La Pointe, Fon du Lac, and Pokeguma, are attended by increasing numbers. In the schools at these stations, at some seasons of the year, about eighty pupils were taught, while at other seasons the aggregate was not more than thirty-five.

The gospel by Luke has been translated by the missionaries into the Ojibwa language, and 1,000 copies of the book, comprising 142 pages, have been printed.

At Leech Lake Mr. Boutwell has had little encouragement in his labors, and has been at times greatly annoyed by the savage and violent conduct of the Indians.

#### MISSION SCHOOL AT MACKINAW.

This school was discontinued at the close of the last spring, and most of the property belonging to the Board there has been sold. This measure seemed to the Committee expedient, in view of the difficulties and expense of conducting a school for educating Indian youth, in a place where they must be surrounded by a white community; while the necessity which called the school into existence seemed to be in some degree removed by the opening of schools among the various tribes in this quarter by the Board and other denominations of Christians; and also by the provision made in a late treaty for the establishment of schools for their benefit under the superintendence of the government of the United States. Most of the members of the mission family have retired from their connection with the Board, and the others will probably proceed to join other missions.

#### MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Chauncey Hall, *Teacher*, and Mrs. Hall.

(1 station; 1 missionary, 1 teacher, and 1 female assistant;—total, 3.)

One murder and three deaths by drowning, as the result of using intoxicating drinks, have occurred among this small band of Indians, during the past year. The deportment of the members of the church and of the more intelligent portion of the tribe has, however, been orderly and exemplary. The church,

meetings, and schools remain nearly the same as last year; the number of pupils having varied from forty to sixty.

The Indian claims to most of the lands in the vicinity of Green Bay and Fox river have been extinguished, and attempts have been made to purchase the reservation belonging to this band, though as yet without success.

#### MISSION TO THE NEW YORK INDIANS.

**TUSCARORA.**—Gilbert Rockwood, *Catechist, and his wife; Miss Burt, Teacher.*

**SENECA.**—Asher Wright, *Missionary, and Mrs. Wright; two female Teachers.*

**CATTARAUGUS.**—Asher Bliss, *Missionary, and Mrs. Bliss; Miss Fidelia Adams, Teacher.*

**ALLEGHANY.**—William Hall, *Teacher and Catechist, and Mrs. Hall.*

(4 stations; 3 missionaries, 1 male teacher, and 7 female teachers and assistants;—total, 11.)

Miss Lee and Miss Smith have been transferred to the Sandwich Islands mission, and Miss Bishop and Miss Stone, the former on account of impaired health, and the latter in view of the calls of Divine Providence, have retired from the missionary work. Advanced age and feeble health have also induced Mr. and Mrs. Williams to request that their connection with the Board may be dissolved, and Mr. and Mrs. Rockwood have recently taken charge of the station.

Ten schools have been taught a part or the whole of the year, embracing about 230 pupils.

The four churches under the care of this mission embrace about 188 members, eight having been added during the year.

#### MISSION TO THE ABERNAQUIS.

**P. P. Osunkherhine, Native Preacher.**

Six or seven years ago the whole of this band were papists, while now more than thirty persons attend Mr. Osunkherhine's meeting on the Sabbath, all of whom have renounced the papal church; and three persons have joined a protestant church, and others appear to be pious; the school numbers from five to fifteen pupils, and some of the youth are at school in the white settlement; a considerable number have learned to read their own language; nearly all the young men are in favor of the protestant faith. The erection of a small house for public worship was in progress

when the mission was last heard from, and a church was soon expected to be organized.

#### SUMMARY.

During the year past the receipts of the Board have been \$252,076 55, and the expenditures, including the debt of last year, \$293,456 08. The number of its missions is 30; its stations are 79; its ordained missionaries 122; its physicians, besides six who are ordained, 11; its teachers 28; its printers and book-binders, eight; its other lay-assistants 13; and the married and unmarried females connected with its missions 179;—making in all 361 laborers sent from this country. To these add five native preachers, and one hundred other native helpers, and the number is 466, laboring in its missions and supported by its funds. The ordained missionaries sent the past year are fourteen; lay assistant missionaries sixteen; females thirty-three; in all sixty-three. The number of ordained missionaries sent out by the Board from the beginning, is 180, and of physicians, teachers, printers, and other lay-assistants, 113. To these add sixty-five unmarried females, and 280, the estimated number of married females, and the whole number from the beginning is 638. Of the ordained missionaries, twenty-two have died in connection with the missions, and thirty-six have received dismissions from the service, chiefly in consequence of the failure of health.

The number of mission churches formed and existing in the several missions is fifty-two. These contain 2,147 native members in good standing. There are eight seminaries, or higher institutions, to educate native laborers to labor in connection with the missions, and, by the blessing of God, to take the place of them in due time. These seminaries contain 418 scholars. In Ceylon there is a seminary for females, containing seventy-five pupils. The free-schools, about 350 in number, contain not far from 13,000 children and youth. There are thirteen printing establishments, at which twenty-four presses are in operation. There are three type foundries, and two stereotype foundries. The printing, last year, amounted to 642,160 books and tracts, and 26,208,729 pages; and from the beginning, it has been 1,339,720 books and tracts, and 142,810, 197 pages, in twenty different languages.

## TABULAR VIEW OF THE MISSIONS AND MISSIONARIES OF THE BOARD.

MISSIONS.	When instituted.	Missionaries.										Native members.	Seminaries.	Printing establishments.		
		Stations.	Ordained	Physicians.	Teachers.	Printers and Book-binders.	Other lay assistants.	Females.	Native Preachers.	Native Helpers.	Churches.					
West Africa,	1835	1	1					1					1	40	1	
South Africa,	1835	2	5	1		1		4							1	
Greece,	1830	2	3					3					1	25		
Constantinople,	1831	1	4					2					1	20		
Asia Minor,	1827	4	8			1		9	4						1	
Syria,	1820	3	9					8	2				1	15		
Nestorian,	1834	1	2	1	1			4					1	44	1	
Mohammedan,	1836	1	1													
Mahratta,	1814	5	6	2	1		10		2	2	21				1	
Madras,	1836	1	2				2									
Madura,	1834	2	10	1				11		18	1					
Ceylon,	1816	7	7	1	1		1	9	2	71	7	302	1	166	1	
Siam,	1831	1	2	1				3							1	
China,	1830	1	3		1											
Singapore,	1834	1	4	1	1			3				1	1	20	1	
Java,	1836	4						4								
Borneo,	1836	1	2					1								
Sandwich Islands,	1820	15	27	9	2	2	2	47		15	916	1	88	2		
*Cherokees,	1818	8	6	1	4		6	21	2		8	395			1	
Choctaw,	1818	6	4	4				11			4	230				
Creek,	1832		1								1	8				
†Osage,	1820	1					1									
Pawnee,	1834	1	1		1			2								
Rocky Mountain Indians,	1836	2	1	1			1	2								
Sioux,	1836	2	4	1			1	6			2	10				
Ojibwa,	1830	4	2	3			1	7			2	13				
Stockbridge Indians,	1829	1	1	1			1				1	60				
†New York Indians,	1805	4	3	3				9			4	188				
Abernusquie,	1835	1						1				3				
	29 Missions.		79	122	11	28	8	13	180	5	100	49	2147	8	418	13

\* A mission was commenced among the Arkansas Cherokees in 1820.

† Transferred to the Board, by the United Foreign Missionary Society, in 1827; together with the stations then existing at Maumee and Mackinaw.

A mission was commenced among the Chickasaw Indians in 1821, by the Synod of South Carolina and Georgia, and was transferred to the Board in 1827, and terminated in 1835.

## MISSIONARIES EMPLOYED BY THE BOARD FROM THE COMMENCEMENT OF ITS MISSIONS.

Name.	Theological Seminary.	When appointed.	Mission.	Deceased.	Dismissed.
*Hall, Gordon,	Andover,	1811	Mahrattas,		1826
*Newell, Samuel,	do.	"	do.		1821
Judson, Adoniram,	do.	"	India,		1812
Nott, Samuel,	do.	"	Mahrattas,		1815
*Richards, James,	do.	"	Ceylon,		1822
*Warren, Edward,	do.	"	do.		1818
*Rice, Luther,	do.	1812	India,		1812
Poor, Daniel,	do.	1814	Ceylon and Madura,		
Bardwell, Horatio,	do.	"	Mahrattas,		1821
Meigs, Benjamin C.,	do.	"	Ceylon,		
Kingsbury, Cyrus,	do.	1816	Cherokees and Choctaws,		
*Nichols, John,	do.	"	Mahrattas,		1824
Williams, Loring S.,		"	Cherokees and Choctaws,		1837

Name.	Theological Seminary.	When appointed.	Mission.	Deceas- ed.	Dismiss- ed.
Graves, Allen,	Andover,	1816	Mahrattas,		
Butrick, Daniel S.,		1817	Cherokee Indians,		
*Parsons, Levi,	do.	"	Syria,	1822	
*Hoyt, Ard,		"	Cherokee Indians,	1827	
Chamberlin, William,		"	do.		
Washburn, Cephas,		1818	Choctaw Indians,		
*Fisk, Pliny,	do.	"	Syria,	1825	
*Woodward, Henry,	Princeton,	"	Ceylon,	1834	
Spaulding, Levi,	Andover,	"	do.		
Winslow, Miron,	do.	"	Ceylon and Madras,		
*Finney, Alfred,		"	Cherokee Indians,	1829	
Seudder, John, M. D.,		1819	Ceylon and Madras,		
Potter, William,		"	Cherokee Indians,		
Wood, Joel,		"	Choctaw Indians,		
Wright, Alfred,	do.	"	do.		
Thurston, Asa,	do.	"	Sandwich Islands,		
Bingham, Hiram,	do.	"	do.		
Whitney, Samuel,		"	do.		
Byington, Cyrus,	do.	"	Choctaw Indians,		
Bird, Isaac,	do.	1820	Syria,		
Temple, Daniel,		"	Malta and Asia Minor,		
Goodell, William,	do.	"	Syria and Constantinople,		
Goodrich, Joseph,		1821	Sandwich Islands,		1836
*Moseley, Samuel,	do.	"	Choctaw Indians,	1824	
Ely, James,	Princeton,	"	Sandwich Islands,	1830	
Stewart, Charles Samuel,	Andover,	1822	do.	1827	
Richards, William,	Princeton,	"	do.		
Bishop, Artemas,	Andover,	"	South America,		1826
Brigham, John C.,	do.	"	Syria and Greece,		1825
King, Jonas, D. D.,	Princeton,	1823	South America,		
*Parvin, Theophilus,	Andover,	"	Mahrattas,	1825	
*Frost, Edmund,	do.	1824	Asia Minor,	1827	
*Gridley, Elathan,	do.	"	Cherokee Indians,		
Worcester, Samuel A.,	do.	"	Mahrattas,		
Stone, Cyrus,	do.	"	Western Asia,		1828
Brewer, Josiah,	do.	"	Syria,		1828
Smith, Eli,	do.	1826	New York Indians,		1834
Lane, Joseph,	Bangor,	1827	Osage Indians,		1834
†Vaill, William F.,		"	do.	1834	
†Montgomery, Wm. B.,		"	do.	1835	
†Dodge, Nathaniel B.,		"	do.	1835	
†Jones, Amasa,		"	do.	1830	
†Pixley, Benton,		"	do.		
†Harris, Thomson S.,	Princeton,	"	New York Indians,		1830
†Van Tassel, Isaac,		"	Maumee Indians,		
†Ferry, William M.,	do.	"	Mackinaw Indians,		1834
Allen, David Oliver,	Andover,	"	Mahrattas,		
Green, Jonathan S.,	do.	"	Sandwich Islands,		
Clark, Ephraim W.,	do.	"	do.		
*Miner, Jesse,		"	Stockbridge Indians,	1829	
Whiting, George B.,	Princeton,	"	Syria,		
†Palmer, Marcus, M. D.,		"	Osage and Arkansas Indians,		
Andrews, Lorin,	do.	"	Sandwich Islands,		1833
Elliot, John,	do.	"	New York Indians,		
Gulick, Peter J.,	do.	"	Sandwich Islands,		
†Stuart, Thomas C.,		"	Chickasaw Indians,	1835	
†Holmes, James,	do.	"	do.	1834	
†Blair, William C.,		"	do.	1831	
†Wilson, Hugh,	do.	"	do.	1835	
Hornell, George,		1828	Mackinaw,		1829
Thompson, John,	do.	"	Cherokee Indians,		1832
*Hervey, William,	do.	"	Mahrattas,	1832	
Read, Hollis,	do.	"	do.	1837	
Bridgman, Elijah C.,	Andover,	1829	China,		
Marsh, Cutting,	do.	"	Stockbridge Indians,		
Smith, Hiram,		"	New York Indians,	1829	
Dwight, H. G. O.,	do.	"	Constantinople,		
Baldwin, Dwight,	Auburn,	"	Sandwich Islands,		
*Allen, Harrison,		"	Choctaw Indians,	1831	
Abeel, David,	N. Brunswick,	"	China,		
Ramsey, William,	Princeton,	"	Mahrattas,		1837
Tinker, Reuben,	Auburn,	1830	Sandwich Islands,		
Dibble, Sheldon,	do.	"	do.		

## Missionaries employed by the Board.

JAN.

Name.	Theological Seminary.	When appointed.	Mission.	Deceased.	Dismissed.
Emerson, John S.,	Andover,	1830	Sandwich Islands,		
Schauffler, William G.,	do.	"	Constantinople,		
Boogs, George W.,	Princeton,	"	Mahrattas,		
Alexander, William P.,	do.	"	Sandwich Islands,		
Stevens, Jedidiah D.,	Auburn,	"	Stockbridge and Sioux Ind.		
Lyons, Lorenzo,	do.	"	Sandwich Islands,		
Hitchcock, Harvey R.,	Andover,	1831	do.		
Hall, Sherman,	do.	"	Ojibwa Indians,		
Lyman, David B.,	Princeton,	"	Sandwich Islands,		
Spaulding, Ephraim,	do.	"	do.		
Wright, Asher,	do.	"	New York Indians,		
Armstrong, Richard,	Andover,	"	Sandwich Islands,		
Thomson, William M.,	Princeton,	"	Syria,		
Boutwell, William T.,	Auburn,	"	Ojibwa Indians,		
Forbes, Cochran,	do.	"	Sandwich Islands,		
Robinson, Charles,	do.	"	Siam,		
Smith, Lowell,	do.	"	Sandwich Islands,		
Johnson, Stephen,	Andover,	1832	Siam,		
Bliss, Asher,	Princeton,	"	New York Indians,		
*Lyman, Henry,	Auburn,	"	Indian Archipelago,	1834	"
*Monson, Samuel,	do.	"	do.		
Parker, Benjamin W.,	do.	"	Sandwich Islands,		
Riggs, Elias,	do.	"	Greece,		
Tracy, Ira,	do.	"	Singapore,		
*Dodge, Asa, M. D.,	Union,	"	Syria,		
Johnston, Thomas P.,	Princeton,	"	Asia Minor,		
Eckard, James Read,	do.	"	Ceylon,		
Wilson, Henry R.,	do.	"	Choctaw Indians,	1836	
Fleming, John,	do.	"	Creek Indians,	1837	
Apthorp, George H.,	New Haven,	"	Ceylon,		
*Lockwood, Jesse,	Princeton,	"	Cherokee Indians,		
Hutchings, Samuel,	Andover,	1833	Ceylon,		
Arms, William,	do.	"	Patagonia and Borneo,		
Perkins, Justin,	do.	"	Nestorians,		
Munger, Sendol B.,	do.	"	Mahrattas,		
Schaeider, Benjamin,	Columbia,	"	Asia Minor,		
Wilson, J. Leighton,	Auburn,	"	West Africa,		
Hoisington, Henry R.,	do.	"	Ceylon,		
Todd, William,	Princeton,	"	South India,		
Adger, John B.,	Lane,	"	Asia Minor,		
Williamson, T. S., M. D.,	Auburn,	"	Sioux Indians,		
Coan, Titus,	do.	"	Patagonia and Sandwich Isl.		
Pease, Lorenzo W.,	New Haven,	"	Cyrus,		
Parker, Peter, M. D.,	Union,	"	China,		
Houston, Samuel R.,	do.	"	Greece,		
Venable, Henry Isaac,	Auburn,	"	South Africa,		
Hall, Alanson C.,	Union,	"	Ceylon,	1837	
Ballantine, Henry,	do.	"	Mahrattas,		
Lindley, Daniel,	Andover,	"	South Africa,		
Powers, Philander O.,	do.	"	Asia Minor,		
Champion, George,	do.	"	South Africa,		
Grout, Alden,	do.	"	do.		
Dwight, Robert O.,	do.	"	South India,		
Lawrence, John J.,	do.	"	do.		
Wilson, A. E., M. D.,	Union,	"	South Africa,		
Williams, William,	Columbia,	1834	New York Indians,		
Merrick, James L.,	Andover,	"	Persia,	1837	
Benjamin, Nathan,	Auburn,	"	Greece,		
Dunbar, John,	Princeton,	"	Pawnee Indians,		
Hope, M. B., M. D.,	New Haven,	"	Singapore,		
Dickinson, James T.,	Andover,	"	do.		
Hebard, Story,	New Haven,	"	Syria,		
Perry, J. M. S.,	do.	"	Ceylon,		
Homes, Henry A.,	Andover,	"	Constantinople,		
Jackson, William C.,	do.	"	Asia Minor,		
Thompson, James L.,	do.	"	Cyprus,		
Ladd, Daniel,	Princeton,	"	do.		
Lanneau, John F.,	New Haven,	"	Syria,		
*Stevens, Edwin,	Andover,	"	China,		
Robbins, Samuel P.,	do.	"	Borneo,		
Spalding, Henry H.,	Lane,	"	Nez Perces Indians,		
Leyburn, George W.,	Union,	"	Greece,		
Doty, Elihu,	N. Braswick,	"	Indian Archipelago,	1837	

Name.	Theological Seminary.	When appointed.	Mission.	Deceased.	Dismissed.
Ennis, Jacob,	N. Brunswick,	1835	Indian Archipelago,		
Youngblood, William,	do.	"	do.		
Cope, Edward,	Pittsburgh,	"	South India,		
Travelli, Joseph S.,	do.	"	Singapore,		
Lafon, Thomas, M. D.,	Auburn,	"	Sandwich Islands,		
Cherry, Henry,	Union,	"	South India,		
Holladay, Albert L.,	N. Brunswick,	"	Nestorians,		
Nevius, Elbert,	Andover,	"	Indian Archipelago,		
Muzzy, Clarendon F.,	Princeton,	1836	South India,		
*White, David,	do.	"	West Africa,	1837	
Tracy, William,	Auburn,	"	South India,		
Crane, Nathaniel M.,	Princeton,	"	do.		
Ward, F. D. W.,	Auburn,	"	Sandwich Islands,		
Bliss, Isane,	East Windsor,	"	do.		
Ives, Mark,	Auburn,	"	do.		
Conde, Daniel T.,		1837	Sioux Indians,		
Riggs, Stephen R.,		"	do.		
Pond, Samuel W.,					

## PHYSICIANS.

Names.	When appointed.	Mission.	Died, or dismissed.
Pride, William W.,	1818	Choctaw Indians,	1826
Butler, Elizur,	1819	Cherokee Indians,	
*Holman, Thomas,	"	Sandwich Islands,	1821
Weed, George L.,	1824	Osage and Creek Indians,	1834
*Blatchely, Abraham,	1827	Sandwich Islands,	1827
Judd, Gerrit P.,	"	do.	
Chapin, Alonzo,	1831	do.	1837
Bradley, Dan B.,	1832	Siam,	
Ward, Nathan,	1833	Ceylon,	
Dodge, Roderick L.,	1834	Creek Indians,	
Adams, Newton,	"	South Africa,	
Grant, Asahel,	"	Nestorians,	
Whitman, Marcus,	1835	Nez Perces Indians,	
Andrews, Seth L.,	"	Sandwich Islands,	
*Satterlee, Benedict,	"	Pawnee Indians,	1837
Tracy, Stephen,	"	Indian Archipelago,	
Steele, John,	1836	South India.	

## ASSISTANT MISSIONARIES NOW CONNECTED WITH THE BOARD.

Names.	When appointed.	Missions.
Vail, John,	1819	Cherokee Indians,
Orr, James,	1820	do.
Hitchcock, Jacob,	"	do.
Chamberlain, Levi,	1821	Sandwich Islands,
Blunt, Ainsworth E.,	1822	Cherokee Indians,
Hitchcock, Asa,	1823	do.
Hallock, Homan,	1826	Malta and Asia Minor,
Newton, Samuel,	1827	Cherokee Indians,
Requa, William C.,	"	Osage Indians,
Hotchkiss, Ebenezer,	1828	Choctaw Indians,
Ayer, Frederic,	"	Ojibwa Indians,
Rogers, Edward H.,	1831	Sandwich Islands,
Williams, S. Wells,	1832	China,
Seymour, John L.,	1833	Ojibwa Indians,
Ely, Edmund F.,	"	do.
Minor, Eastman S.,	"	Ceylon,
Dimond, Henry,	1834	Sandwich Islands,
Allis, Samuel Jr.,	"	Pawnee Indians,
Hubbard, George W.,	"	Mahrattas,
Abbott, Amos,	"	do.
Huggens, Alexander,	"	Sioux Indians,
Hall, Edwin O.,	"	Sandwich Islands,
Hall, William,	"	New York Indians,
Webster, Elijah A.,	"	Mahrattas,
North, Alfred,	"	Singapore,
Jones, Abner D.,	1835	Choctaw Indians,

<i>Names.</i>	<i>When appointed.</i>	<i>Missions.</i>
Cooke, Amos S.,	1836	Sandwich Islands,
Van Duzee, William S.,	"	do.
Gray, William H.,	"	Nez Perces Indians,
Bailey, Edward,	"	Sandwich Islands,
Knapp, Horton O.,	"	do.
Wilcox, Abner,	"	do.
Locke, Edwin,	"	Sandwich Islands,
McDonald, Charles,	"	do.
Stocking, William R.,	"	Nestorians,
Castle, Samuel N.,	"	Sandwich Islands,
Munn, Bethuel,	"	do.
Johnson, Edward,	"	do.
James, Benjamin V. R.,	"	West Africa,
Auten, Peter,	"	Choctaw Indians,
Sproat, Grenville T.,	"	Ojibwa do.
Olmstead, Jared,	"	Choctaw Indians,
Rockwood, Gilbert,	1837	New York Indians,
Pond, Gideon H.,	"	Sioux Indians.

## FEMALES.

Burnham, Anna,	1821	Choctaw Indians,
Stetson, Ellen,	1822	Cherokee Indians,
Sawyer, Sophia,	"	do.
Nash, Erminia,	1825	do.
Farrar, Cynthia,	1827	Mahrattas,
Orden, Maria C.,	"	Sandwich Islands,
†Cooke, Delia,	"	Ojibwa Indians,
†Stevens, Sabrina,	"	do.
Thompson, Nancy,	1828	Cherokee Indians,
Clough, Eunice,	1829	Choctaw Indians,
Smith, Esther,	1832	Cherokee Indians,
Graves, Orpah,	1834	Mahrattas,
Brown, Lydia,	"	Sandwich Islands,
Poage, Sarah,	"	Sioux Indians,
Tilden, Betsey,	1835	Syria,
Bradshaw, Elmeline,	"	Cherokee Indians,
Smith, Lucia G.,	"	Indians and Sandwich Islands,
Condit, Azuba C.,	1836	Java,
Smith, Marcia M.,	"	Sandwich Islands,
Barnes, Nancy W.,	"	Choctaw Indians,
Palmer, Sarah Ann,	1837	Cherokee Indians,
Adams, Fidelia,	"	New York Indians.

## NATIVE PREACHERS.

¶Nicholas Permander,	Ceylon Mission,
¶Philip Matthew,	do.
¶Gabriel Tissera,	do.
¶Francis Malleappa,	do.
Charles A. Goodrich,	do.
Nathaniel Niles,	do.
John Huss,	Cherokee Indians,
Stephen Forman,	do.
P. P. Osunkherhine,	Abernaquis Indians.

¶ Not now in the service of the Board.

## COMMUNICATIONS FROM THE MISSIONS OF THE BOARD.

## Ceylon.

## LETTER FROM MESSRS. HOISINGTON AND WARD, DATED APRIL 1, 1837.

*New Class received to the Seminary.*

THE writers of the following letter are the principal instructors in the seminary at Batticotta. They state that in November, 1836, a new class was admitted to the seminary, consisting of forty-six members; to thirty-four of whom English names had, at the date of the letter, been given. For the information of the benefactors among the readers of the *Missionary Herald*, by whom the names were forwarded, the list below is inserted.

The names are as follows; James F. Armstrong, Albert Barnes, Horace Bushnell, Elkanah Carpenter, Dean Ward Clark, Benjamin Clough, Joseph Clough, Aaron Condit, William J. Cross, David L. Dodge, Minot Sherman Fairfield, Wakefield Gale, Luke C. Graves, Henry Hart, James V. Henry, Charles Hoover, Harvey Hosmer, Thomas P. Hunt, William T. Ladd, David Magie, Ephraim T. McLean, Eli Northam, Jedidiah C. Parmelee, John Porter, William C. Sherrard, Samuel Spring, William Augustus Stearns, Christian Swartz, (this boy did not receive his name from us, but is supported by the benefaction designed for "a youth in Ceylon",) Cornelius Van Derveer, Ryner Veghte, Stephen Williams, James P. Wilson, Henry Edmund Woodward. Four of these names, Gale, Hunt, J. McGee, and Van Derveer were given to boys in the last class. These boys have left the seminary. The names are therefore appropriated to others.

Truman Osborn of the first, Elias Riggs of the third, and Thomas P. Hunt of the fourth classes have been dismissed. We are unwilling to cut off a youth unnecessarily, as it deprives him of an inestimable boon, even in his own estimation and that of his countrymen; but we feel constrained to maintain the discipline of the institution, and as far as we can, to expend the beneficence of the church on those who bid fair to answer the expectations of their benefactors.

Two youths have been admitted to advanced standing in the seminary from the neighboring continent. One of them, a lad of fine promise, is from the Madura

mission; the other from Negapatam. Their example, we trust, will prepare the way for the coming of others. The circumstances in the case of the boy from Negapatam, are both novel and interesting. He and a younger sister came over with their mother about four weeks since; the former to enter the seminary, and the latter the female central school at Oodooville. The boy is about ten years of age. Both were received, and the mother left immediately after the examination in good spirits to return home. She is the wife of a christian catechist.

Boys when sick generally prefer to go home. We find it the most satisfactory to permit them to go, though the pious youth is sometimes, by the means, in the midst of heathen in his dying hours. Such was the case with Lathrop of the first class. He had symptoms of fever on the 13th of February, and went home the next day. He died on the 19th. When about leaving the seminary he said to his class-mates, "I have finished my course. I do not expect to study any longer. My learning was of little use to me. Take care of my books. Farewell." His sister, L. Green, a member of the Oodooville school, was with him in his sickness, and agreeably to his request, once read the Scriptures and prayed with him. A member of his class, in noticing his death, says, and we think correctly, "His death served to rouse some of the boys to a sense of their duty to God. He was greatly loved by his superiors and school-fellows. He maintained a very uniform and mild character. In his study he was one of the first standing. His conduct as a Christian was such that many hoped much from him for the good of his benighted countrymen. He was considered very worthy of the support of his kind patrons in America. He was able to say but little during his illness, being most of the time delirious.

*Increase of the Church—Examination and its Results.*

The additions to the church and the meetings mentioned below occurred at an earlier date, of course, than the incipient revival referred to at page 508 of the last volume.

At the communion, on the 4th of December, eight persons were admitted to

the church; of whom seven belong to the seminary. Their names are Isaac Newton, Ira Gould, Edward Payson, Nicholas Murray, William Wirt, E. Carpenter, and Henry Edmund Woodward.

There were encouraging appearances about the close of the last year; a few extra meetings were held, in which Messrs. Meigs and Spaulding assisted. The number of inquirers at the close of the solemnities was forty-five, nearly all of whom declared a determination to follow Christ. It is often the case here, as in the present instance, that comparatively few of those who make such declarations, and who perhaps appear well for a time, continue to give such evidence of piety as we desire to see. Still, it is interesting to hear those youths express a purpose to be Christ's, as it shows that their convictions are on the side of truth. And further, it is usually observed that such are more easily awakened at a subsequent period, quite the reverse of what is generally remarked in christian countries. At the close of the term there were more than twenty attendants at the inquiry meeting. There are a few interesting cases of hopeful conversion.

The term closed on the 29th of March, with a public examination in Tamul. Nearly all the members of the mission were present; also Rev. Messrs. Knight and Adly of the Church mission, Rev. Mr. Gogerly with his family from the south of the island, and Rev. Mr. Stott from Trincomalie, Wesleyan missionaries. We were favored with an unusually large assembly of respectable natives.

The examination was continued about four hours. Good attention was given throughout. The address on Mount Meru, [p. 482 of last vol.] excited much interest and some opposition on the part of brahmans and others. It called forth upon the author much bitter invective and hostility from his relations, because he had presumed to revile their sacred mountain and their gods. A dialogue delivered on the occasion was exceedingly well received. Translations of both are included. The experiments were introduced to entertain and instruct the spectators. Some of them were blows aimed at fundamental points in the system of Hindooism. Such things make a strong impression and often awaken a good deal of inquiry. The people are compelled by demonstration to believe truths which they are most unwilling to believe, because opposed to views which they hold peculiarly sacred.

At the close of the examination, five hundred copies of the Tamul Almanac for the ensuing year were distributed. The people manifested the utmost eagerness to get the work. The Almanac is calculated according to Hindoo astronomy, by George Dashiel, teacher in the seminary, and published by the Jaffna Auxiliary Tract Society.

It is used, and we believe most successfully, as a means of conveying Bible truth to the higher classes of the native community.

In review we are happy to say that we see much to encourage us, and to assure us that our cause is essentially correct. We see our young men improving in useful knowledge, gaining strength of character, rising above the prevailing prejudices of the people, and seeming to manifest a growing desire to walk by the light of revelation. There appears to be something to encourage in the aspect of society. We continue to hear pleasing reports of the very salutary impressions received at the examination. Inquiry was awakened, and the confidence of many in their own system seems to have been shaken. Multitudes avow their belief that Christianity is true. Many more seem to suspect at least that Hindooism is devoid of truth; and unless christian education and the extensive and faithful preaching of the cross prevent, there is great danger that the people of India will extensively adopt the error of the fool, who says in his heart, "There is no God." To the patrons of missions, then, we would say in a christian spirit, "Onward, brethren, onward."

We add in conclusion, that we feel we have a momentous concern in our hands. It affects thousands living and thousands yet unborn, and takes hold on eternity. We trust our christian patrons, who have hitherto sustained us, will continue to render all needed assistance, and in faithfulness and love echo back to us, "Onward, onward," offering for us unceasing prayer that the Holy Spirit may abide with us, and sanctify us and the youth in the institution, and turn all their acquisitions to the service and glory of our Lord.

LETTER FROM MR. SPAULDING, DATED  
AT OODOOVILLE, APRIL 18, 1837.

*Tour to Ramissarem—Sacred Bathing Place.*

It may not be altogether uninteresting to state that, since the annual account of

this station was made out, I have taken a short tour to Ramissarem, in order to distribute tracts at a festival there. I went in company with the Rev. Mr. Percival, Wesleyan missionary, and Mr. Perry. We visited the great and celebrated temple at that place. The inclosing wall is about 600 cubits in length, and 400 cubits on the shorter side. Within this wall there are three squares of temple buildings, one within the other. The outer square, or colonnade, into which only we were allowed to enter, is 400 cubits by 240. The width of this aisle, or broad way, is about eight cubits, and the height about eighteen. There is a platform of two or two and a half cubits high on either side of this aisle, on which the pillars rest. These pillars are short, but the capping is large and heavy, so that the prospect is as though you were looking through a tunnel-road through a mountain.

The head-men of the people were very polite, and showed us round in the outer court, and would fain have given us a specimen of the skill of the dancing girls, but we did not accept this well meant politeness towards European travellers; and on our expressing dissatisfaction, they immediately withdrew. On the whole this temple and these buildings are not to be compared with those at Madura. The stones used are a very coarse sand-stone, incapable of a polish, and the works are comparatively old and out of repair, and all the towers but one unfinished. While at the rest-house near the temple we saw the brahmins, each instructing his class or classes of people in the morning, in the preparatory lessons or ceremony, of which there are twenty-four, called the purifying ceremonies. At this time each disciple takes one, seven, or nine small stones, which he throws into the sea as he goes to bathe, to appease the sea-demon, called Pippelan; if not, he destroys the merit which the disciples seek at the auspicious, or sun-rising bathing place, at the end of Adam's bridge. These brahmins, who are all natives of this place, (others not having power or privilege here) continue to instruct the same disciples until the last bathing, at which time, lest they should be scattered in the crowd, each chooses his signal or flag, which he elevates on a small pole.

We saw also many modes of begging. One man was lying on his back, with his head and neck covered up in the sand, with a pot of burning fuel on his breast. Another dug a hole in the sand deep

enough to bury his head and shoulders, and then stretched his feet erect in the air; another was lying on thorns, etc. etc.; but each was careful that the fire should not burn, nor the sand suffocate, nor the thorns prick—all a trick to get money.

Mr. Spaulding and his companions proceeded to the sacred bathing place, where they arrived at day-break, after a night's travelling, and found about 30,000 Hindoos assembled, for the purpose of entering the water precisely at the rising of the sun, that being the peculiarly auspicious time. At the moment of its appearance there was a general cry and a rush to the water by thousands of the assembled multitude. Few brahmins entered the water.

As it was now day-light, we could distinctly see this part of what is called Adam's bridge, along which we had passed in the night. A ridge of sand, from one fourth to a half a mile wide, sixteen miles long, with a high sea beating on the windward side, and a deep and heavy sea swell and luff on the lee; so that while the waters roared and were troubled on the one side, the other was beaten so hard by the breaking swell, as to make the bridge tremble. I never before conceived the least notion of this wonderful bridge, or rather sanded turnpike, on a sea level running east two points south, almost straight, stretching so far into the sea, with no living tree, nor projecting rock. We got into our rest-house about eleven o'clock in the forenoon, hungry and weary and considerably heated by the sun.

Our opportunities for distributing tracts were pretty good. We were careful to give none, or very few, to those who came from Jaffna; but to those from different parts of the continent, and especially to those belonging to Ramissarem we gave liberally of tracts and a few portions of the Scriptures. We presented three Testaments, with tracts, to the three principal men of the place connected with the temple and the government. The principal advantage, however, of our tour was an anticipated one. By publishing what we saw and know, we may take away their occasion for boasting, and show the folly and loss of money, health, and life, which they sustain by such pilgrimages—or rather fairs for the brahmins to get money.

#### *Native Catechist and Wife sent to Penang.*

A fact of considerable interest to me and to the mission, is the marriage of

one of the girls in our central school to a young man educated at Cotta and at Nellore, who is going as a catechist and teacher to Penang. This measure was first suggested by a letter from Sir William Norris, formerly chief justice in Ceylon, but now removed to Penang, who applied to the Church missionaries for two Tamul men with their wives, as teachers for some Tamul people he found there. Mr. Adley is intending to send two, one married and one young man as assistants. The former is married to Caroline Chester, who was one of the oldest and best qualified girls in the school, and has been a very exemplary member of our church for about seven years. They are now waiting for a passage to Madras, where they embark for Penang. As the whole business has been conducted on missionary principles, with the express understanding of leaving their native land, at least for some years, we look upon it as the commencement of native missions among the Tamul people, although the funds are drawn from foreign resources. Though we have great confidence in these individuals, still they are young, and of course we feel somewhat anxious that our Leader and Savior should so order all events as to show that those who thus go in obedience to his commands are abundantly blessed.

Another fact is that a catechist at Negapatam, wishing to have his son taught in the Batticotta seminary, sent the mother and a little daughter over to Jaffna with him. The mother left the son at the seminary, and the daughter at Oodooville, and has returned alone. She is so much pleased with these schools, that she says she shall send or bring over another company. These may appear to be small things in America, but we look at them as the commencement of great changes.

---

### Java.

LETTER AND JOURNAL OF MR. DOTY,  
DATED AT BATAVIA, AUG. 25, 1837.

*Character and Condition of the Malays  
of Java.*

SOME general remarks respecting the character and condition of the several classes of people found at Batavia were inserted in the last volume of this work, page 264. The following communication gives a more full view of some portions of the population. It will be borne in

mind by the reader that most of the Malays are Mohammedans.

The character of the Malays in this place is somewhat different from what I had anticipated. Instead of being an unsocial, unfriendly, and vindictive people, they appear to me to be quite the reverse. Whatever they once may have been, the Malays of Java now appear like cowering slaves, with scarcely a remaining vestige of self-respect and manly independence. However interesting an inquiry into the causes which have operated thus to break down and transform the original Malayan character in this place, want of time, and other circumstances forbid the attempt. True, a few exceptions to these general observations may be found among those holding some government trust, and teachers of religion, as priests, hajis, etc.

Little dependence can be placed upon the veracity and honesty of the Malays. Unless self interest impels to speaking and acting truly, there is as great probability that they will not, as that they will act so; and when most clearly detected, they will often still persist, or with a laugh, and with scarcely any manifestation of shame, much less of remorse, they will pass the subject over. Pilfering, stealing, breaking into and robbing the dwellings of one another, and also of foreign residents, are no unusual occurrences; and in laying their plans and executing their thieving schemes there is no want of cunning and skill. As persons of this class and character are the only ones we can obtain to aid in our domestic labors, the constant apprehension and trial are by no means of the lightest kind. What doubtless has a powerful influence to urge many to these unlawful practices, are, deep poverty, a natural indolence, and a most improvident disregard of future wants.

The Malays are emphatically a poor people. Every thing seen in passing through their campongs or villages impresses the mind with this fact. Their dwellings are small bamboo, and generally thatched huts, without windows, floor, chairs, table, or bed. Their furniture mostly consists of a few necessary utensils used in cooking and eating their rice, while a bamboo frame-work, about the height of a chair, and covered with slats of the same, serves all the purposes of chairs, table, and place for sleeping. Their bed is only a thin grass mat, and a kind of pillow. What their domestic and social condition must necessarily be,

is easily inferred from the fact that these huts are generally filled to overflowing with inhabitants, and old and young, parents and children, are all crowded together in a single apartment ten or fifteen feet square.

As regards their indolent and improvident habits, I will give you the remark of an old and respectable resident, an American, not long since made to myself. He observed that the stupidity of the Malays was astonishing. Unless they were so employed that they must be at their post of duty, if they could obtain the means of subsistence for one day, they were sure not to trouble themselves about tomorrow. They thus most literally let the morrow take care for the things of itself, and take no thought what they shall eat or drink. Were it not for the exuberant and almost spontaneous productiveness of the soil, it seems to me famine would be surfeited with victims; and as it is, the suffering arising from indolent and improvident habits must often be very severe.

*General Ignorance—State of Education—Religion.*

Ignorance is as universal as poverty. Although their language has long since been reduced to writing, yet the Malays have made no advances towards a diffusion of knowledge by means of letters. Few can read at all; and fewer still are capable of reading intelligently the scanty supply of books found in the language. In conversation with one of their hajis on this subject a few days since, he stated that out of a hundred Malay men, taken indiscriminately from their campong, perhaps ten might read; that is, as he showed by giving me a sample of their reading, would be able here and there to spell out a word, or merely pick out now and then a letter: but, says he, of them all you may perhaps find one out of a hundred who can read well, and perhaps not. A regularly organized native school for teaching their own language I have never seen. True there are a few schools, perhaps one in every village, in which a very small minority of the boys are taught to chant over in a sing-song tone portions of the Koran in the Arabic language, scarcely a word of which is understood by either teacher or scholar. Indeed as regards any notions of literature, science, or the useful arts, the Malays here seem almost as perfectly ignorant, as if they had only just opened their eyes upon the world, except where stern necessity has

been their teacher, or the intercourse of foreigners has forced knowledge upon them. But the worst feature is their indifference to the subject. The haji mentioned above once said to us, that the Malays are too lazy to learn.

This state of things in regard to education is different from what I had anticipated; and perhaps it may seem to clash with representations which may heretofore have been made. I am speaking only of those in and about Batavia, and who are Mohammedans. It is the practice, wherever there are Dutch missionaries, to establish schools, and teach the Malay language. There are doubtless many schools thus planted in the Archipelago, and a goodly number of youth have been thus instructed and brought under Christian influence and training.

It is well known that the Malays are professed Mohammedans. They are, however, scarcely less ignorant on the subject of their religion, than in other matters. In the performance of the external rights of the Islam faith they are, in many respects, superstitiously strict, such as bathing, abstaining from certain articles of food and drink, observing feasts, fasts, etc.; for the practice of which they can assign no other reason than that such things are or are not good for Malay men, or their hajis have taught them so. Attendance at their mosks and their prayers are, I should think, much neglected; and the few who do attend appear to take little interest in the service. And what wonder, when all is unintelligible jargon, with an impatience, obvious impatience on the part of their Arab priests and hajis, to come to the end of the service, indicating that they have as great a regard, at least, for the feast which is immediately to follow, as they have for their prophet, or the God whom they pretend to worship? Little is known among the Malays concerning the founder of their religion, or of his peculiar doctrines, or of the grounds of their faith and practice. Yet, like Mohammedans of other nations, they have their inveterate prejudices and hatred to the Christian religion. This renders it very difficult to obtain children to attend our instruction free of expense, lest they should imbibe some of the doctrines of the Christian religion. On this subject there is no small degree of fear and jealousy, not in the least lessened by the influence of their priests and hajis. The truth, however, accompanied by the influences of the Spirit, can reach even their hearts. Though the struggle may

belong and trying against their superstitions and prejudices, and our progress almost imperceptible, we by faith may confidently look for the time when ignorance shall be dissipated by heavenly knowledge, and life and immortality, brought to light by the gospel, shall beam upon their benighted minds.

Nevertheless a little is doing. Mr. Young, of the London Missionary Society, has a school of eight boys. Mrs. Doty has also obtained five or six girls and one boy, children of Malays, with whom she spends an hour and a half daily. She is much encouraged with the progress some of them are making, and sometimes surprised at the questions asked by them on the subject of God, Christ, and things connected with the doctrines of salvation. We also with few exceptions have found a readiness on the part of the men in our employ, to receive instruction. A Sabbath school for Malays more particularly has now been in operation about two months, which is attended by men, women, and children, dwelling on the missionary grounds; and also by a number of Chinese boys, connected with a school under the supervision of Mr. Young. Many of these also are in the habit of pretty regularly attending Malay preaching on the Sabbath. We would not therefore give up the Malays as out of our reach. Nor would we despise the day of small things. The seed we would scatter as we can, and prayerfully look for the waterings of the Holy Spirit, that it may vegetate and bring forth fruit to the honor of our heavenly Father.

#### *Native Javanese—Chinese Character, Education and Religion.*

Of the natives in the interior I can say nothing from personal intercourse and observation. I will, however, make a passing note founded upon the report of others. The Javanese are in advance of their border neighbors, the Malays, in point of intelligence. Education is far more common and diffused. In their habits they are simple, and more honest and sincere in their intercourse and dealings. They are less tenacious of their religious opinions, and exceedingly docile and tractable. It is the opinion of my informant that, were the missionary allowed to penetrate the interior, he would find a most inviting field for his efforts—a people prepared to listen to his instructions, and few prejudices to oppose his labors, while he might live with them in perfect security.

It will be remembered that, by the laws of the Dutch government, under whose control the island of Java is, foreign missionaries are not allowed to reside at any other place on the island than Batavia, and are not there permitted freely to instruct the native population in the truths of Christianity.

The number of the Chinese in Batavia is probably not far from thirty thousand, composed mostly of Hokien and Canton men. In many respects, their character, habits, and condition are quite different from the Malays. In their intercourse with foreigners they are exceedingly affable and polite; and whatever they may feel or think, they manifest but little of that self-assumed superiority which seems to be so characteristic of their nation within the bounds of the celestial empire. Comparatively speaking, they certainly are a superior people.

Their industry is an interesting trait in their character. The Chinese are the artificers, mechanics, and shop-keepers of Batavia. In their various employments they exhibit much skill and tact, and almost invariably are to be found at their post. Honesty and veracity are not at all too prominent in their minor every day dealings. Indeed the remarks made with respect to the Malays on this point, in the main, will apply with equal force to the Chinese. The exciting cause may be different. The Chinese are not so poor a people, except they make themselves such by their vices; but their mania to obtain money, and their inveterate fondness for gambling, opium, smoking, and other pernicious indulgences, lead to these crimes.

The Chinese pay considerable attention to education. They are fond of reading, and admire a literary character. When parents are able, they generally keep their sons in school from six or seven years of age until they are fourteen or sixteen. Little advances, however, are made beyond the mere ability to read their own language. Their opinions concerning things beyond the sphere of Chinese morals, the great theme of all their noted works, are extremely limited and rude.

The religion of the Chinese is a system (if such it can be called) of most irrational and senseless idolatry. They have gods many and lords many. Every dwelling is a temple of idols, and every father or elder male member of the family is an officiating priest. In passing their houses I am often reminded of the law of Moses, which enjoined it upon the Israelites (Deut. xi, 20,) to write

their law upon their door-posts and gates, though the object was far different from that of the Chinese. Selections from the writings of Confucius and their other sages are pasted up, not only upon their door-posts and gates, but also in almost every part of their dwellings. These are esteemed as a kind of charm, and with various uncouth pictures, are the objects before which they present their daily offerings of incense, tea, etc., and pay their morning and evening devotions. In these vain rites I have seen the grey-headed sire engaged, and what I fear should make many christian parents blush, the father sedulously teaching his little sons rightly to make their devotional bowings and prostrations before their paper and earthen deities.

For a clearer view of Chinese character in some of its lights and shades, I shall freely extract from remarks I have made from time to time on passing scenes which, though they may not be new, may prove remembrancers that the Chinese are heathen, perishing for lack of vision.

#### *Chinese Temples and Idols.*

Nov. 19, 1836. I visited a Chinese temple and burying-ground about four miles distant. The temple is old and quite small. It is the scene of the annual fire-dance. In the temple are a number of idols, some of wood and some of stone. All are of small size, the largest not exceeding twenty inches in height. The wooden images were of human form, but the stone ones were carved into hideous figures, resembling nothing I have ever seen or heard of.

A Chinese burying-ground presents a singular spectacle to an American eye. The one we have seen to-day, and also another we saw a few days since, I should judge, must cover from four to six hundred acres of ground. Instead of allotting the narrow house of six feet by two to their dead, large tombs are constructed of massive and often elegant mason work. The style of course is Chinese, and hence peculiar. Their method of showing the profound veneration with which they regard the dead is by building and beautifying their sepulchres. Before these also they present offerings, and worship the spirit of the departed. While walking among these dwellings of the dead, I could not but reflect upon the resurrection scene. With what bright hopes of glorious immortality, will that day open upon the Christian! But oh the awful disappoint-

ment which awaits millions upon millions, when their mouldered dust again shall live, and these sealed tombs shall no longer retain their prisoners of death! And must their now living brethren lie down with them cheered by no brighter hopes.

Dec. 1. I visited the temple in the city of Batavia. On our way we passed through the heart of the Chinese part of the town; and I distributed all my tracts before reaching the temple. This is the largest building of the kind in or about Batavia, being a square over one hundred feet on each side. From the street it appears like an inclosure with a wall about fifteen feet high. The entrance was a narrow door leading directly into the inclosed space. The plan of the interior is truly oriental. In contact with the outer wall, all opening towards the centre, are a series of small rooms and open halls alternately arranged. In the centre of the closed square stands the main part of the temple. This is the principal repository for the gods. The whole of one side of this building is occupied by images. This is partitioned off by latticed work and curtains, and is itself again divided into three departments. By the invitation of an attending Chinese, and with the approbation of a priest, we entered this room of images. In the first apartment were three placed upon a table of usual height. These deities appeared to be subject to a degree of neglect in comparison with those in the next apartment. Here was a rostrum with terraces or steps succeeding each other. Upon this rostrum are idols of various sizes, from a few inches in length, to the three huge images of Bodha, whose heads were towering ten or twelve feet above the floor. In the third apartment of this house of gods is a solitary old looking deity, covered with dust, and seems quite satisfied to rest in his dotage. Many of the idols in the middle apartment were most gaudily arrayed in silks, gilt paper, etc.; and all were surrounded with a profusion of offerings.

Jan. 25, 1837. I have again visited the temple described above. The number of priests present was greater than I had previously seen, and they were all engaged in gambling. Can we wonder at the prevalence of this vice among the Chinese, when their ministers of religion thus unblushingly, and seated before their objects of worship, and in their most sacred precincts, are in the constant practice of it? There is no one vice more common among the Chinese,

and scarcely any one more calamitous in its tendency. After a very short time, many lose in this way all they have, even staking at hazard their wives and children; and then to retrieve their losses take to robbing and plunder.

A few days after I visited another temple about seven and a half miles distant. The building itself is a large old Dutch house fast going to decay. Upon entering five large Boodhuistical figures presented themselves, taking perpetual repose upon a stand about five feet high. Here I noticed the only metal idol I have yet seen in Java. This I think was a representation of the bloody Siva, and purely Hindoo. In another room we found twenty gods of solid stone, and readily recognized them to be of Hindoo origin, and the same images as were formerly worshipped by the Javanese. The style of sculpture is superior to anything I have ever seen of Chinese production. Of some the representation of the human features is fine, connected with a good degree of symmetry and proportion.

While in the temple I conversed sometime with a Chinese on the vanity and wickedness of worshipping idols, and tried to direct his thoughts to the one only true God and Jesus Christ as the only Savior of lost sinners. He listened and said but little. Indeed it seems to be a part of Chinese etiquette, at least not to oppose, if they do not acquiesce in every thing said to them. Yet he clung to his idols. As soon as we had left the room, my attention was arrested by an audible voice proceeding from that apartment, when I observed the Chinaman, reverently addressing these gods of stone, probably deprecating their displeasure for having introduced one into their presence who disputed their divinity.

Near this temple, there is another one, containing a solitary idol, fast falling to decay. In an apartment adjoining this latter temple, we found an old man emaciated with disease, and evidently near his end. He was stretched upon a bamboo bench, with only a grass mat for his bed. By his side was lying a christian tract open, and evidently had been much read. He was too weak to talk much, and spoke Malay so imperfectly that I could learn nothing of his views and feelings in the near prospect of death. The old man seemed to regard the little tract with an unusual fondness, and it may be found in the great day, that its sacred truths had been the means of leading him to the Lamb of God, and of numbering his soul among the blood-

washed throng. The circumstances may afford us encouragement to scatter the seed as we have opportunity, not knowing whether this or that shall prosper, and with joyful hearts cause us to shout the harvest home.

*Chinese Funeral Procession and Burial-Feast of the New Year.*

Feb. 20. This afternoon I fell in with a Chinese funeral procession, and witnessed the ceremony of burial. There was no manifestation of that decorum and solemnity which we naturally look for on such an occasion. Indeed the whole proceeding more resembled a noisy rabble, than a company of rational and immortal beings performing the last act of duty and kindness to a departed brother. The most perfect want of sensibility reigned through the whole ceremony, and especially among those who carried the coffin, who seemed to hurry forward that they might the sooner be released from their burden. To bear the coffin, on account of its great weight, generally requires from ten to twenty-five men. The grave was not deep enough to let the coffin under ground, the necessity of which is superseded by their surrounding it with a water-proof cement, and their practice of raising large mounds over their dead. After having deposited the corpse with various rites, such as putting some money in the grave, scattering a mixture of various kinds of grain among the relatives, one of the relatives brought near a large quantity of gilt paper, and having read a manuscript, committed all to the flames; which being burnt, they say, becomes money for the use of the dead in the invisible world.

During the filling of the grave with mortar, the ceremony of offering food to and worshipping the dead was performed. I counted forty-one different dishes of food, besides tea, etc. These arranged properly, the family tablet was consecrated; and then commenced the worshipping of the deceased by the male relatives. This consisted in presenting burning incense sticks, and bowings and prostration to the ground. Each one presented his two burning sticks, and made a bow and prostration alternately four times. Nothing was said by any of the worshippers, and, with one exception, no feeling manifested. During the whole ceremony, which lasted about two hours, hired mourners, all females, kept up a most piteous howling. I thus stood in the midst of a vast congregation of

the dead, and had before me a multitude of the dying. The dead and the living were alike enveloped in deep darkness, the one of death, and the other of the most cheerless heathenism. Never did I more long for the ability to point poor Chinamen to the Resurrection and the Life.

The festivities of the Chinese new-year have been passing around us during several days. This season commenced about the fifth instant, and was introduced by burning enormous quantities of rockets and crackers, which, they say, is to make their god hear. As with other people, so among the Chinese, the new year is a time of mutual good wishing and festive rejoicing; and while they gorge themselves, they do not forget their gods. The tables placed before their idols have almost groaned, being burdened with viands, fruits, sweet-meats, and flowers, for satiating an appetite they never knew, and regaling senses they do not possess. This is also the season for the fifteen days feast of lanterns. Nightly exhibitions are kept up. These consist of processions carrying enormous images of every kind of beast or bird, either in or out of the waters, not excepting their own likeness. These are brilliantly illuminated, and are accompanied with the sonorous gong and other noisy instruments not a few. The hog-serpent, and fabulous dragon are the favorites. In town the Chinese have two images of serpents, judged to be at least sixty feet long. Dragons of hideous aspect, representing in different parts, beast, bird, and fish—and some have even the cloven foot—swine, horses, cows, geese, dogs, and monkeys, etc. etc., in great quantities, thronging their shops, are exhibited for sale. One procession which passed our door in a dark night, presented as splendid and imposing an appearance as any thing I ever saw. A large stage was borne along the street by coolies. Upon this was built an artificial mound, or rock, glittering with spangles. This was of conical form, upon the very apex of which a boy in rich attire was standing, apparently much at his ease, holding in his right hand, with extended arm, an umbrella, at an angle of thirty degrees from the horizon. A girl about twelve years old stood erect upon the end of this umbrella, farthest from the boy's hand, and elevated ten or twelve feet from the ground. She was richly attired, and continued fanning herself, apparently not unhappy on her elevated and conspicuous post. Though impossible to be the fact, yet

there was no appearance of support. A profusion of lights, and a deafening clang of Chinese music led the way.

*Feast of Tombs—Prayer at the Ceremony.*

April 5. The "feast of the tombs" is one of the occasions which call the Chinese together, in immense crowds, from their money-making schemes. About nine o'clock we entered the field of tombs, about half a mile from the temple at which the principal ceremonies were performed. As far as the eye could reach, great quantities of yellow paper were scattered over the graves. This becomes money, according to Chinese notions, which the shades of the departed take away for their use in the world of spirits. Approaching the temple, we had to urge our way through a dense crowd, distributing tracts and portions of the Scripture as we advanced. As usual our books were politely, and sometimes with apparent thankfulness, received; and in a very short time some hundreds were cast as bread upon the waters. Of this vast concourse a few, perhaps, had come sincerely to honor their departed friends, while doubtless the great majority had been attracted by the amusements of the stage, of which the Chinese are childishly fond. For gratifying this propensity a temporary stage had been erected, about one hundred feet long, with private apartments for the accommodation of the actors, musicians, etc. The actors in these exhibitions are mostly female children, from eight to twelve or fourteen years old. On the present occasion I think there were near forty engaged at the same time on various parts of the stage, and in different acts. Their costumes were brilliant, and scenes performed are such as are well calculated to foster the depraved passions and superstitions of the admiring multitude. But to any christian heart, the scenes and circumstances connected with them could not be otherwise than painful. Here was in active operation one of the most enticing, and yet powerful charms of the arch adversary, by which he holds these multitudes in awful thralldom, and leads them captive at his will. But to contemplate the interesting countenances of the young actors, with a knowledge of their present condition and future prospects, if not rescued by death or some other angel of mercy, must thrill the soul with horror, and cause the heart to weep tears of blood. The majority of these children are orphans, or otherwise destitute, who by some means have fallen

into the covetous grasp of Chinese, whose love of lucre has steeled their hearts against the sight of woe, and even the orphan's cry. While too young for the nefarious purpose to which they are ultimately destined, these children are trained and hired out for such exhibitions as the present. After arriving at a maturer age, they are sold and consigned to deeds of darkness, in places the precincts of which are too polluting to penetrate.

We repaired after leaving the temple to two tombs near, to witness the sacrificing to the dead. These tombs are the largest and most splendid I have any where seen, covering at least a quarter of an acre of ground. But they are so peculiarly Chinese, that an accurate description is quite out of the question. Before these tombs large tables were placed, spread with every kind of food and dainty, various drinks, as wines, teas, etc., with no sparing hand. These were professedly designed to regale the spirits of the dead men, but in truth, as we witnessed before leaving, were to cloy the living. Candles were lighted, gilt papers burning, and incense sticks exhaling their perfumes. The worshippers made frequent prostrations before the tombs, while consecrating their offerings, and making their supplications. The following is a translation of their form of prayer used on this occasion.

This seventeenth year of the reign of Taou Kwang (1837,) in the second month of the spring, after the new moon, the sixteenth day, at the happy Cheng beng term, propriety requires that the spring sacrifice should be offered, the grass mowed down, and the brambles cut away. Reverently have we prepared pigs, sheep, fowls, and fresh hams; seasonable vegetables, fruit, incense, rich wines, gold, silver, and precious things; (i. e. gilt paper,) and venture to announce the same to the soul of our great progenitor, the venerated prince.

Behold! man has progenitors and parents, as water has springs, and trees have roots. When the roots strike deep, the branches are abundant, the foliage rich, and forests are formed. When springs of water are large and flow far, they enrich the soil and diffuse fragrance. We look wishfully, and pray the souls in hades to shelter and assist us, their descendants, that we may be prosperous; may age after age be decked with badges of honor; may long enjoy riches and rank; may, like the melon, creeper, and the cotton-fibre be continually happy and never extinct; may for myriads of ages be illustrious spirits. Prostrate we pray you to come to enjoy and view these sacrifices. With sincerity these prayers are offered.

During this seeming regard for the dead, all was marked with a kind of stereotyped and formal preciseness, without any apparent feeling or solemnity.

While some eight or ten persons were thus engaged, the great mass around were far more engrossed with the sports of the stage and clangor of the gong, than in the worship of their gods, or the discharge of pious duties towards their ancestors.

#### *Ceremony of Passing through the Fire.*

*April 7.* This day witnessed the horrible ceremony of running through the fire. The collection of immortal souls was about as numerous as at the feast of the tombs. We found enough to seize upon our tracts as fast as we could prudently give them away. How true it is that what heathenism was four thousand years ago, it still is. Literature and science, single handed, have no power even to smooth its hideous and forbidding features, nor to produce so much refinement, as to make the various systems savor of rationality, much less of morality. The scene to-day exhibited is a convincing proof of the foregoing remark. Here were thousands of Chinese, who boast of their intelligence, and many of whom doubtless possess skill in managing ordinary affairs in no common degree, mad upon their idols, worshipping their gods of wood and stone. They had assembled to witness or participate in a rite, than which one more shocking it is difficult to conceive of. It was Molochism in real life.

About fifty yards from the temple was a bed of thoroughly ignited coals, twelve feet in diameter, and near one foot in depth, and sending forth a sweltering and almost suffocating heat far around. Previously to passing through this burning mass, a quantity of salt was scattered over it. Several of the Molochites were sometime engaged in making strange and antick gestures around their hot bed. One, who was the chief speaker and actor, was armed with sword and trumpet, and arrayed in a most fantastic garb. He continued sometime to address the fire while walking around it, making threatening gestures, brandishing his sword, and frequently plunging it into the ignited mass. This he did to awe the element into obedience, commanding it not to injure those about to tempt its power. These preliminaries done, he rushed through the fire, followed by several others, some of whom passed and repassed three or four times. One man carried a child in his arms, the others carried idols taken from the temple. This rite is sometimes performed to fulfil vows, but generally as a test of moral

character. The Chinese say, if those who pass through the fire have "true hearts" then it cannot burn them; and when they die, though they pass into hell it cannot injure them. As regards the truth of these notions, the experience of those who have tried it, we should think would most convincingly witness to their confusion. It not unfrequently happens that they are so burnt as to be confined to their rooms, unable to walk or work for several months. Surely the righteousness of such men is a covering too short and narrow for them. And such is a specimen of the heartless, chilling system of religion followed by near two fifths of the human race. Oh that Christians of America, especially the young men, and those in colleges and theological seminaries might witness such a scene as the present exhibited; and if their hearts would not then burn within them, and the bursting cry be heard from them, Lord send us, and we will go and declare thy salvation to these deluded millions,—it seems to me they would manifest that they possess little of the apostolical spirit, little of that benevolence and love to our neighbor which constitute so much of the essence of the religion of Jesus Christ.

While the preceding notes will give an imperfect view of Chinese heathenism, they will also exhibit the means employed to dissipate this atmosphere of spiritual and eternal death; the dissemination of the truth as it is in Jesus, by means of books. The living speaking teacher is much wanted.

On account of the long continued and extensive distribution of christian tracts, much knowledge concerning the gospel of Christ and doctrines of salvation, has doubtless been lodged in the minds of many of the Chinese. But we have no evidence that it has reached the heart, springing up into eternal life. The soil has thus in some degree been prepared, the seed scattered, but more vigorous and prayerful efforts seem necessary, in order to reap the harvest.

---

### Southern Africa.

LETTER FROM MR. CHAMPION, DATED  
APRIL 21, 1837.

THE latest account from this mission, which has been published, is a joint letter from the missionaries, dated August 11th, 1836, and inserted at page 121 of the last volume. It was then mentioned that the plan which had been formed for commencing the mission embraced two sta-

tions; one of which was to be near Port Natal, and the other near the capital of Dingaan's country; at the latter of which Mr. Champion was expected to be located. The former was first occupied in March, 1836, and at the latter Mr. Champion commenced his residence at a subsequent period, as stated below. The station is called Giaani, from which the following letter is written.

### Description of his Station—Annoyance from Beggars.

September 26, we arrived here and I selected a spot in the district assigned us by the king. It is about eight miles distant from the Um Togela river, (the western boundary of the Zoolah country, and probably the largest river for some distance along this coast,) and eight or ten miles from the sea. The Togela is some seventy-five miles from Port Natal. Our station is upon the Um Sunduzi, a streamlet running eastward to the sea, in the midst of fertile native gardens, and fine grass for cattle, covered in places with mimosa-bush, and surrounded by as dense a population as this country affords. It is situated at the foot of a woodless range of African mountains which stretch across the country from east to west, and are dotted with numerous native villages. Our place is named Giaani, which is, in the Zoolah language, "Lo! I am with you." This is to preserve it from the confusion incident in this land to a nameless station. We are distant from Umgunhlovu, the king's capital, about two days on foot, or four with an ox wagon.

When arrived we immediately commenced some rude dwellings of stone and mud, the only materials easily obtained, meanwhile abiding in tents like the strangers of old. Two and three months, even, elapsed before these were completed, so little assistance could we derive from the unskilled natives, and so many were our other avocations, such as journeyings to the king, etc. And then our houses, with not a board or straight piece of timber in them, thirty feet by ten, with earth floors, naked walls and grass roofs, and doors and windows of weeds and grass, resembling perhaps more a stable at home than a dwelling-house, would doubtless be objects of wonder to new comers from civilized lands; but they were to us, compared with the dirty native huts around us, truly places of comfort and a refuge from this scorching sun. Meanwhile a cattle-fold and calf-house must be constructed,

a smith's shop was in progress, and various other things were done, necessary to our beginning to live among this people. All along, however, had we endeavored to collect the people about us for instruction.

At the outset, Dingaan, acquainted with our wishes, gave orders that all Hlominhleli (our country or district) should come to learn. This then seemed sufficient; but we afterwards found that no captain felt responsible to execute the order, as it was not given to any one in particular, and the people hence were afraid to come to learn. From the first, however, those immediately around us have attended meeting on the Sabbath. Again we sought to the king, for, in this land of savage despotism, none "would open his mouth or peep" except at the say-so of Dingaan. He now gave to our captain special orders respecting sending children to school, etc., touching the work of our mission. This man has professed great readiness to help us, and been very lavish of promises. For instance, when we have seen him the children are always coming tomorrow, but tomorrow has never come, except in one or two cases.

The principle on which begging is conducted in this country has been to us not a small source of vexation. If a man, be he white or black, possesses any thing, he is exposed to be constantly asked for it, from all quarters. Among the people, if the beggar is the superior, as a captain or favorite of the king, of course the owner must give it, because he is a great man who asks. If the case is otherwise, the one who asks praises his fellow as far as the language allows. And now if he refuses he is attacked with epithets like these, "Oh, you are stingy, you love me not, you are niggardly, etc." Captains possessed of numerous herds of cattle have come to us in this way, and when refused, have often proclaimed their hearts broken and themselves ready to die of disappointment. Give them, and they are not satisfied, be the present large or small. Their thoughts seem so occupied with this idea of getting something, that if it is encouraged, there is no room for any other ideas in their minds. A white man is supposed possessor of every thing, and is scarcely believed, whatever he may say to the contrary. Even the king does not yet understand this.

After mentioning that many valuable articles belonging to the mission had been consumed by fire which had been accidentally communicated

to the grass hut in which they were stored, Mr. Champion adds—

The people, however, though they saw our losses, could still beg with as good a face as ever; and the king meanwhile was sending one demand and another for some coarse blankets that we had brought for the special purpose of buying provisions, and hiring work in this land where we can obtain nought by begging.

#### *Despotism exercised over the People.*

Since our arrival we have had before our eyes many lessons respecting the despotism of this land. At one time, on a journey, I was addressing a few persons about God and his word, when suddenly they cut short the conversation by saying, "We are not yet permitted to hear this. When the king sees fit he will send one to teach us. Till then he says he will tell us the news white men bring him." What, thought I, are their ears then shut up by this tyranny? It is cruel. The king holds his eminence by many customs that are in vogue. He eats the first green corn, and at the celebration calls all the nation together to dance before him. Sugar-cane, sweet potatoes, and such like are cultivated and reserved for the king. No one can sit in a chair, but the king. One of his captains was here not long since, who was afraid even to sit on a box, lest he should resemble the king. Blankets, except of the very meanest description, are royal ones. For the common people to obtain and wear them would be instant death. Any thing at all fine goes to the king, and for others to wear or use them is to aspire to be like the king. The ivory comes all to the king, and for this purpose he sends out many men to hunt elephants. With the teeth he obtains of the whites presents of beads, cloth, etc., which he bestows on his immense family and his favorite captains. When they return from war all the cattle are driven to Umgunhlovo as the king's property. Some he bestows on the brave and on his generals, but the many are reserved to increase his immense herds, and for slaughter.

Another stern grasp has he on his people in that punishment which is inflicted for small as well as great offences. A word that bears in any way against the king, or is suspected even, and the die is cast, the man is counted for dead. A captain is killed. Often his family and dependents all follow him. He wishes

perhaps to show his power, and to see spoils coming in from the slaughter, and he sends, as lately, and in one night, after by stratagem he had collected all at home, cuts off a rich county, or tribe of his own subjects.

Cases of individuals put to death are almost constantly occurring. The people are shy to talk about the subject, after they have told you it was by the order of the king. It is almost always because they "*takala*," that is, inflict some evil or another, how, or where, or when, no one can tell; only as they say often, when reasoned into a corner, "The king knows." Always it is, *Yeebo baba*, Yes, father, it is all right,—when even son, mother, father, or brother is slain. The particulars of many cases make one feel that truly "these dark places of the earth are full of the habitations of cruelty."

#### *More favorable Views of the Mission.*

While we have thus witnessed many things to make our hearts sad, God has, on the other hand, given great occasion to rejoice in his goodness towards us. Sometimes we have doubted if we should be able to retain our footing; once through evil reports the people forsook us, and brought no provisions, while almost all our dependence is on them. At another we had fallen under the king's displeasure; but now the tide of things apparently seems to set in our favor, and this land represented to us as so hopeless at first, is beginning to be open to missionary effort.

We find no where any contention against the truths we teach, but where a hearing is obtained, rather an inquisitiveness about them. However, I think that in the apathy and worldliness, polygamy and superstition of this people we shall find important obstacles. We have visited the king now six times since our first arrival. At each time he has been full of inquiries about various topics, and among them the things of our religion. As one step in his improvement he has lately obtained a small cart, which is drawn by six bullocks, and in this he rides about his great place. In various ways he is thus finding himself in need of the knowledge that white men possess; and all over the country there is a conviction of the superiority of white men in respect to their skill and knowledge to make and do many useful things.

Our last visit to Umgunhlovu was very pleasant. The king seemed to confide

in us as his friends, and well-wishers to his people. He arranged our affairs quite to our satisfaction as it respects schools, etc.; and we are now only waiting for the slow captains to do their duty. We may yet experience trouble from them. Some children have already begun to come to school, and are under the care of Mrs. C. From the first those in our vicinity have paid a marked regard to the Sabbath, and have regularly attended meeting. We need very much a house of worship, as then we should expect the people in greater numbers. We should also have a place for a school, and more frequent services.

At each visit Dingaan has manifested a desire to learn to read. At last he was told that to effect this, we must reside with him; and was asked if he wished us to send home for a missionary for that purpose. He replied instantly, "Yes." At the king's place itself there are at times doubtless two or three thousand people. In its vicinity are the head quarters of several of his regiments, where at times in the year, the regiments are collected for dancing and other purposes. A more desirable scene of usefulness for a man qualified to the work, cannot be found in the whole country. Room for acting on a greater number cannot be found. People are constantly arriving to and departing from Umgunhlovu to all parts of the land. A good influence there must spread every where. The captains next in influence and power to the king are there much of their time. A good influence exerted on them is essential, because they are the stepping-stone between the king and people. Let the king be taught aright, and, with God's blessing, he would take the lead in civilizing and Christianizing his people. A station here also would render important service to others in the country.

It may be hoped that a missionary has before this time taken up his residence at the capital of the king; and that that ruler, on whom the destiny of so many souls seems, under God, most intimately to depend, is learning to read that Word which can control his passions and transform this ferocious and despotic oppressor into the upright and tender-hearted magistrate. The missionaries, Messrs. Lindley, Venable, and Wilson, who were obliged to leave the country of Moselekatsi in January last, proceeded, it will be remembered, to join their brethren near Port Natal, and probably arrived in Dingaan's country in July or August. Thus, by an arrangement of a wise Providence, some circum-

stances of which were painful and apparently adverse, this mission has been reinforced at a time when additional strength was greatly needed, and when the state of the treasury of the Board would not permit it to be sent from this country.

### Sandwich Islands.

#### LETTER FROM MR. COAN, DATED AT HILO, FEB. 27, 1837.

HILO, the station at which Mr. Coan resides, associated with Mr. Lyman, is on the island of Hawaii. It will be remembered that Mr. Coan was associated with Mr. Arms in the exploring tour in Patagonia, performed in 1833—4. This circumstance led to the inquiry which is replied to in the first paragraph.

#### *Patagonians and Hawaiians—Station Schools—Distribution of Books.*

You inquire how Hawaiians and Patagonians compare as to mind and body. There is quite a disparity in both respects. The Hawaiians are more gross, corpulent, and unseemly in person, and more sluggish and tardy in all their movements. The Patagonian is better formed, more athletic, vigorous, swift in all his muscular operations; I mean the eastern Patagonian, or the race of horsemen. I saw no corpulent man in Patagonia. Here the whole tendency is to obesity, where it is not checked by spare diet and hard labor. In Patagonia there is not that disproportion in the size of chiefs and common people which we find here. The Sandwich Island chief in many cases is an immense, heavy, moving mass of gross matter, so that it seems to weary him to brush a fly from his nose, or so much as bring his hand to his mouth. As an elephant among beasts, so is an Hawaiian chief among men. Some of these chiefs are much larger than any of the Patagonians. The common people are not so tall, though in many cases equally as heavy. The same general facts hold true in relation to the structure and operations of mind in the two people. The Patagonian is more shrewd, penetrating, inquisitive, independent. The Hawaiian is more torpid and sluggish, more implicit and servile, while at the same time the heart is filled with all decievablelessness of unrighteousness. With his mouth he will assent to all you say, though his heart may be at antipodes with yours. These remarks I think will hold true in general, though there are of course very many exceptions.

There are many good figures, and many minds endowed with fine natural talents on the Sandwich Islands. There are minds here already so trained as to examine abstruse subjects with a good degree of patience and penetration, and exhibit corruscations of a brilliant genius. The grossness and intellectual stupidity are evidently induced by climate, and by habits and modes of life; and the servility and sycophancy are the effect of the despotic nature of the government.

After remarking on the difficulties of acquiring a thorough knowledge of the Hawaiian language, Mr. Coan proceeds—

You are aware that a considerable portion of our time at Hilo is devoted to schools. The boarding-school, as you have propably learned, is conducted by Mr. and Mrs. Lyman. It now numbers twelve scholars and gives promise of good. The station schools, the medical wants, the general superintendence of schools through Hilo and Puna, and most of the distribution of books, fall to my department of labor. I have a daily school of ninety teachers, and Mrs. C. one of 140 children, besides a large class of more advanced pupils. All our schools, both at the station and throughout the field, are in more vigorous and successful operation than they have been for several years past. It is impossible to supply the demand for books, for want of a sufficient supply from the press. I have distributed many thousands this year, and might have distributed thousands more, had they been at our disposal. Sometimes I have stood and distributed books to teachers and others from different parts of our field, from sunrise till the stars appeared, with no other interruption than to eat a hasty meal.

#### *Tour round Hawaii—Preaching—Inquirers.*

On the 29th of November last, I set off to make a tour of Hawaii. My objects were to preach Christ, learn more of the condition and wants of the destitute parts of the land, improve myself in the native language, visit the other stations for the sake of gaining profitable hints on missionary labor, and on arriving at the extremity of Puna to prosecute an examination of schools through that district, etc. Messrs. Forbes and Hall, being then on a visit at Hilo, were my company as far as Kona. In order to avoid the rugged precipices and deep ravines along the shore of Hilo, we em-

barked in a canoe, with our native attendants and baggage in another, intending to sail along the coast for about forty miles to the north, and then land and pursue our way on foot to Waimea.

In the prosecution of this short voyage, they were overtaken by a tempest, by which they were in imminent danger of being wrecked on the rocky and surf-beaten coast, but were enabled by a gracious Providence to reach the shore in safety.

We then pursued our way on foot to Waimea, and from thence by sea to Wailua. From Kaavaloa I proceeded alone, with the exception of native attendants, through the rest of the tour. Leaving Kaavaloa, I proceeded down the east of Kona about forty miles in a canoe, landed in Kau, near the south part of the island, and from thence went by land through Kau and Puna, a distance of about one hundred miles. I followed the shore, passing through all the principal villages and preaching in them all. In Puna I examined more than twenty schools, and more than 1,200 scholars. From the time of landing in Kau until I reached home, a period of eight days, I preached forty-three times, and often to congregations that listened with much interest and many tears. In a thickly populated district of Puna, where I spent the Sabbath, I found a most interesting state of feeling. Multitudes flocked to hear, and many seemed pricked in their hearts under the influence of the truth. Here I spent two days and preached ten times, the interest seeming to increase to the last. All the intervals between the hours of preaching were filled up in conversing with natives who pressed upon me to receive instruction. So great was the throng, that I was not able to speak with one half of those who labored to get access to me. I had literally no leisure so much as to eat, and one morning I found myself constrained to preach three times before breakfast, which I took at ten o'clock. I could not move out of doors in any direction, without being thronged by people from all quarters, and multitudes who could find no other opportunity to converse, stationed themselves by the way-side, sometimes singly, and sometimes in companies of three, five, ten, etc., in order to speak with me as I passed. Some followed me from village to village for several days to hear the gospel. Among these was the old kahuna nui o pele (high priest of

pele or of the volcano). This man is brother of the old high priestess, of whom Mr. Stewart speaks in his journal. This ancient priest of heathenism was noticed as giving fixed attention to preaching at the time Mr. Lyman and myself passed through that district a year ago. He has since been several times to our station, a distance of forty or fifty miles, and spent a number of weeks to hear the word of God; and within a few days past we have examined him with reference to admission to the church. During this examination he gave something of the history of his life, and among other things he confessed that he had been a highway robber and murderer. He said that he had killed two men with his own hands, and for no other reason than to obtain their *kapas* (native clothing) and food, not amounting probably to more than fifty cents in value. He seems penitent, and we think he is truly converted to God. His sister, the priestess, still lives in Puna, but she evinces no relish for the gospel. I found her in one of my meetings in a small village through which I passed, and I had a close personal conversation with her on the interests of her soul. But she seems utterly opposed to the claims of God upon her heart. In receiving such men as the old high priest into the church, I am often reminded of Paul's language to the Corinthian church. (see 1 Corinthians, vi, 9, 10, 11). All the sins there mentioned have been common to most of our church members in the days of their heathenism; and even this catalogue does not half express the former character of many. If you wish to see the full drawn portrait, just add to this list of crimes, that recorded in Romans, chapter 1st.

I reached home from this tour of the island in just thirty days from the time I left, and I think I have not spent a month more profitably to myself, and perhaps not to the people, since I landed on these shores. Before I close the subject of the deep interest manifested in a part of Puna, I would just remark that in looking at such facts it should always be borne in mind, that what is true in our own land, is also emphatically true here, that all are not converted who are affected by truth; nor are all honest who profess to be serious. Much of the goodness of this people is like the morning cloud; but still there is fruit, precious fruit, here. This is as certain as that Jesus is mighty and faithful.

**Common Schools—Character of the Country in Hilo and Puna.**

In one week after my return from the tour of the island, I went out through the district of Hilo, to preach, examine schools, etc. This tour occupied about a week, during which time I examined 1,200 scholars, and preached more than twenty times. Hilo is one of the most picturesque and verdant districts on the Sandwich Islands. Puna is low and level several miles from the shore, and is little else than one vast field of lava, covered in some places with a thin soil, and in other places of from five to fifteen or twenty miles in extent, entirely naked, and glowing and glittering under a tropical sun. There are no streams and very little fresh water in that district. Hilo, on the other hand, is an inclined plane, with bold and precipitous shores. The land rises rapidly from the sea to the centre of the island, where it is crowned by the lofty Mauna Kea, which is usually mantled in snow. Travelling in Hilo is very difficult and dangerous, on account of the numerous ravines and precipices by which the land is every where broken. All these ravines form the channels for so many rivers, which come leaping and foaming along their rocky beds, dashing down innumerable precipices, and urging their noisy way to the ocean. In times of great rains, these streams run rapidly, and rush along with such maddening energy, as to prevent all passing. When there is less rain they are shallow, and can be forded at certain places, or passed by leaping from rock to rock, with which their beds are filled. While passing through the district for the distance of thirty or thirty-five miles, I took occasion to number the principal ravines over which I passed, and without measuring, or pretending to accuracy, I reduced them, according to the best of my judgment, to the following classification. The whole number was sixty-three; of which fourteen were from two hundred to one thousand feet deep; eleven were from one hundred to two hundred; sixteen were from fifty to one hundred; and twenty-two were from twenty to fifty.

All these sixty-three ravines are the channels of streams of water. In many places the banks are perpendicular, and can only be ascended by climbing with the utmost care, or descended only by letting one's self down from crag to crag by the hands. In times of rain these precipices are very slippery and dangerous, and in many places the traveller is

obliged to wind his way along the sides of a giddy steep, where one step of four inches from the track, would precipitate him to a fearful depth below. With a good degree of care the ravines may usually be passed in safety, but the passage is exceedingly laborious, and one mile on this road is equal to two or three on ordinary roads.

On the first instant we examined our station schools, and those in the immediate vicinity of the station. 1,228 scholars presented themselves for examination at this time, and a large concourse of people were present.

**Series of Religious Meetings—The Results.**

On the fifth instant we commenced a protracted meeting at Hilo, proposing to continue it only one week; but as the Holy Ghost seemed to come down and set his seal upon our labors, the meeting was extended to fifteen days. During the first week the following daily order of exercises was pursued. 1. Prayer-meeting at day-light. 2. Preaching to children at eight, A. M., and church prayer-meeting in another room at the same time. 3. Preaching to the whole congregation at ten, A. M. 4. Preaching again at two, P. M. 5. Meeting for the anxious and inquiring at four, P. M., and church prayer-meeting at the same hour. 6. From eight to nine in the evening the two mission families in prayer together. All spare time was devoted to conversation with the multitudes who filled our houses during the intervals of public worship. The meetings were full and solemn. Many came from the most distant parts of our field, fifty or sixty miles, to attend this meeting. The Holy Ghost came down at the commencement of the meeting, and many were awakened under the first sermon which was preached from these words, "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." These words of Christ seemed to be clothed with his own almighty power, and to receive a literal fulfilment at the time. For some that were "dead in trespasses and sins" give pleasing evidence that they heard the voice of the Son of God, and that they passed from death unto life. About 300 attended the inquiry meeting, many with tears and evident conviction of sin, and many, as is always the case here, not knowing why they came. The church seemed much aroused, and an unusual

spirit of prayer poured upon them. The attention of multitudes of all classes was called up to subjects of "weal or woe." Some cases of conviction and hopeful conversion were as distinctly marked as most cases in the United States. How many souls were born again we know not. Some we believe are—we hope many. As the attention of some children seemed to be arrested, we resolved to continue the meeting one week longer, with special reference to their conversion. During that week they were assembled to hear the gospel three times a day. The church also met to pray for them, and our evening prayer-meeting was continued on their behalf. Impressions were made on many of them, and some give pleasing evidence of conversion,—a rare, if not a solitary fact at the Sandwich Islands, and two lamentably rare in all lands where the gospel is preached. On the morning of the commencement of the meeting, while on the way to the house of prayer, it was remarked, It seems just as though we were going into a grave-yard to attempt to raise the dead. It seems as though we were just as incompetent to awake and quicken these dead souls, as to call forth the ashes of the tomb, to life and light. I believe we all felt the solemn fact; but it did not produce despondency. On the contrary, it seemed to nerve us with ten-fold courage and strength; for it brought home to our minds the question, Is any thing too hard for the Lord? It lifted our eyes "to the hills whence our help cometh." It raised our hearts to him

who said, "All power is given to me;" "Lo I am with you always." Mr. Lyman and myself preached alternately, and divided all the labor of the meeting equally between us. Our hearts were one in the work, as they are in all our mutual labors, and we find that "two are better than one." If one fall the other can help up his fellow. Our congregation and Sabbath schools continue to be larger since the meeting, and we have evidence that the Spirit of God is still among the people. Oh that we may not grieve him.

On the second day, after the close of our prayer-meeting, we sent out the church members in all directions, to bring in the aged and decrepit, that we might tell them that God's house is not full, that there was yet room for them. About 200 were collected. Some maimed, some halt, some blind, some withered to a skeleton, some bowed nearly to the earth, some trembling with decrepitude, some covered with sores, and all of them tottering on the last verge of time. Many who were unable to walk without support, were led by friends, and some were brought in canoes. It was an affecting spectacle, and Mr. Lyman and myself labored to pull them out of the fire, feeling that it was the last opportunity we might have with many of them, as a large number of them do not attend preaching on the Sabbath, either from infirmity of body or indisposition of heart. They listened with attention, and some seemed affected. What the fruit will be the judgment will reveal.

#### BOOKS PRINTED AT THE SEVERAL PRINTING ESTABLISHMENTS OF THE BOARD CONNECTED WITH THE MISSIONS BEYOND SEA.

A list of books, tracts, etc., prepared and printed under the patronage of the Board for the *Indian missions*, may be found in the volume for 1836, page 269. The following list of books, tracts, etc., issued from the several printing establishments of the Board in connection with the *missions beyond sea*, is known to be incomplete in respect to a number of the missions, and will be corrected hereafter, as the means for that purpose are obtained. It is not to be understood, that the expense of all these publications was defrayed from the treasury of the Board, or that the original copy was in all cases furnished by its missionaries. Many of them were printed at the expense of the Bible and Tract societies; and some were printed for missionaries of other missionary societies, who furnished the copy and defrayed the expense. For more particular information on this subject, the reader is referred to the Annual Reports of the Board. The Indian languages referred to above, are nine in number, and the Pawnee has since been added; in the following list there are nineteen; making a total of twenty-nine. Nine of these were reduced to writing by the missionaries of the Board; viz. the Greybo, Hawaiian, Choctaw, Creek, Osage, Ottawa, Abernaquis, Sioux and Pawnee.

##### GREYBO—at Cape Palmas.

First Reading Book,

Pages.	Copies.	Total pages.
2	400	3,200

## MODERN GREEK—at Malta.\*

	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages.</i>
The Dairyman's Daughter,	30	8,300	249,000
Negro servant,	32	1,500	48,000
Payson's Address to Seamen,	20	2,000	40,000
Tract on Redemption,	54	1,500	81,000
Sixteen Short Sermons,	48	2,000	96,000
Progress of Sin,	16	7,000	112,000
Dialogue between a Traveler and Yourself,	16	2,000	32,000
Serious Thoughts on Eternity,	14	1,500	21,000
Life of John the Baptist,	23	2,000	56,000
The Young Cottager,	83	1,000	88,000
The Shepherd of Salisbury Plain,	76	2,000	152,000
Life of William Kelly,	34	1,500	51,000
Dialogue on Regeneration,	24	2,000	48,000
Life of Abraham, 2 edd. 36 and 40 pp.	76	10,000	364,000
The Swearer's Prayer,	8	1,000	8,000
Advice to Children,	4	1,400	5,600
Vivian's Dialogues,	48	1,000	48,000
Interpreter's House, from Bunyan,	23	1,000	23,000
The Two Old Men,	36	1,000	36,000
The Woman of Valais,	24	1,000	24,000
The Woodcutter,	24	1,000	24,000
Guilt and Danger of neglecting the Savior,	36	1,000	36,000
Newton's three letters, <i>Grace in the Blade</i> , etc.	40	2,000	80,000
Death of the Earl of Rochester,	16	1,000	16,000
The Bible above all Price,	16	6,000	96,000
The Sum of the whole Bible,	16	1,000	16,000
Scott's Force of Truth,	164	1,000	164,000
Address to the Children of Israel,	12	2,000	24,000
Short Prayers for every day in the week,	70	500	35,000
Life of James Covey,	12	2,000	24,000
Christ's Sermon on the Mount,	16	1,000	16,000
Flowers of Chrysostom,	26	1,000	26,000
Christ's Exhortation to Seamen,	20	1,000	20,000
Content and Discontent,	24	1,000	24,000
Danger of Delay,	26	1,000	26,000
Explanation of the Lord's Prayer,	12	4,500	54,000
Spelling-book for Children,	72	1,500	108,000
The Poor Watch-maker,	48	2,000	96,000
Advice to Students in Divinity,	23	1,000	23,000
Great Effects from Little Causes,	20	1,000	20,000
Life of King Edward VI.,	20	5,000	100,000
History of a Bible,	23	1,000	23,000
On the Love of Money,	36	500	13,000
The Mother's Catechism,	56	5,000	260,000
The Liberated Negro,	76	1,000	76,000
The Life of God in the Soul of Man,	163	1,000	163,000
Little Henry and his Bearer,	76	1,000	76,000
The Touch-stone of Sincerity,	112	1,000	112,000
Saint's Rest 130 pp. Poor Sarah 26, Parables, etc. 36,	192	3,000	192,000
Life of Joseph, 2 edd. 60 and 94 pp.	154	11,000	694,000
Porteus's Evidences,	112	1,000	112,000
Misery of those who Fail of Heaven,	42	1,000	42,000
The Story of Andrew Dunn,	146	1,000	146,000
Ecclesiastes to the Seven Churches,	43	4,000	192,000
On the Sabbath,	4	8,300	70,400
British System of Education,	133	500	94,000
Against Idolatry,	12	4,000	48,000
Authenticity of the Bible,	96	4,000	392,000
Inspiration of the Holy Scriptures,	36	4,000	144,000
Watts's Catechism for Children,	24	1,700	40,800
Serious Address to Young and Old,	23	1,000	23,000
Pilgrim's Progress,	350	1,000	350,000
Appeal to the Heart,	34	1,000	34,000
Alphabetarion,	132	26,000	3,432,000
Child's Assistant,	60	10,000	600,000
Adams' Arithmetic,	243	4,000	992,000
Pinnock's Catechism of Greek History, with Remarks,	136	500	68,000
Greek Reader,	156	6,000	936,000
Life of Moses 36 pp. Samuel 24, Esther 20, Daniel 36,	116	27,000	756,000

\* The list of publications issued at Malta, do not include those of the year 1829, the number of which was 69,300 copies, and 2,943,200 pages. The whole amount of printing, while the press was at Malta, was not far from 350,000 copies, and 21,000,000 of pages.

	Pages.	Copies.	Total pages.
Selections from the Old Testament, -	84	6,000	504,000
The Little Philosopher, -	72	6,000	432,000
History of Greece, by Worcester, 60 pp. Rome 92, France 60, England 84, -	296	18,000	1,304,000
Priest and Catechumen, a dialogue, -	12	2,000	24,000
Parley's Geography, with beautiful lithographed maps, -	112	6,000	672,000
Lives of Elijah and Elisha 40 pp. David 56, -	96	8,000	384,000
History of the Sandwich Islands, -	84	2,000	168,000
Dialogue on Grammar, -	72	4,000	288,000
Scripture Compend, by Niketoplos, -	48	4,000	192,000
History of the Middle Ages, -	56	1,000	56,000
Bickersteth's Scripture Help, abridged, -	48	2,000	96,000
Lyttleton's Conversion of Paul, 2 edd. 84 and 124 pp. -	208	2,500	230,000
Abridgment of the Old Testament, -	144	2,000	238,000
Do. of the New, do. -	48	6,000	288,000
Do. of the Acts, -	52	2,000	104,000
Child's Arithmetic, -	48	5,000	240,000
The Decoy, -	36	4,000	144,000
Ecclesiastical History, -	26	4,000	104,000
Lessons for Children, by Niketoplos, -	24	4,000	96,000
Life of the Virgin Mary, -	20	1,000	20,000
The Lottery, -	36	4,000	144,000
Spelling Book, -	270	1,000	270,000
Decalogue, -	20	1,000	20,000
Grammar of the Language, -			

*At Smyrna.*

Several of the following publications are re-prints of those issued from the press while at Malta.

Alphabetarian, -	132	16,400	2,174,800
Grammar, -	108	2,180	235,440
Parley's Geography, -	108	3,820	412,560
Reader, -	156	335	130,260
Child's Assistant, -	60	536	32,160
Life of Abraham 40 pp. Moses 40, Joseph 60, Esther 20, Samuel 24, David 64, Elijah and Elisha 40, Daniel 36, Paul 84, -	408	17,908	727,960
Extracts from the Old Testament, -	96	5,300	508,800
Do. from the New do. -	48	650	31,200
Epitome of the Acts, -	60	3,602	216,120
Scripture Help, -	48	590	28,360
Evidences of Christianity, -	46	200	9,200
The Way to be Saved, -	12	300	3,600
Nature of Faith, -	28	200	5,600
Inspiration of the Scriptures, -	28	200	5,600
The Seven Churches, -	48	200	9,600
Genuineness of the Bible, -	96	350	33,600
The Bible above all Price, -	16	100	1,600
Address to Sailors, -	20	200	4,000
Young Cottager, -	56	220	12,320
Little Henry and his Bearer, -	48	100	4,800
Arithmetic, -	48	3,098	148,704
Scriptural Teacher, -	116	2,200	255,200
Answer to Greek Committee, -	32	1,580	50,560
Little Philosopher, -	72	785	56,520
History of England 84 pp. France 60, Rome 96, Greece 136, Sandwich Islands 84, -	460	5,386	650,656
The Decalogue, -	16	2,300	36,300
Watts' Catechism, -	12	2,000	24,000
Questions on the Pentateuch, -	38	1,000	38,000
Woodbridge's Geography, -	296	3,000	888,000
Lyttleton's Conversion of Paul, -	124	500	72,000
Small Tracts, -		1,000	
Repository of Useful Knowledge—periodical, -			
Total, -		77,190	6,867,820

*ITALIAN—at Malta.*

The Sabbath, -	4	500	2,000
Payson's Address to Seamen, -	12	3,000	36,000
Short Prayers for every Day in the Week, -	56	500	28,000
Dr. Green's Questions and Counsel, -	8	1,500	12,000
The Dairymen's Daughter, -	32	1,500	96,000

	Pages.	Copies.	Total pages.
Life of William Kelly 32 pp. John the Baptist 12, Virgin Mary 12, Peter 44, Cranmer 32, Joseph 64,	196	7,500	236,000
Progress of Sin,	16	500	8,000
Dialogue between a Traveler and Yourself,	12	500	6,000
Scott's Force of Truth,	116	1,000	116,000
Novelty of Popery,	32	3,000	96,000
The Story of Andrew Dunn,	80	1,000	80,000
Repentance and Death of the Earl of Rochester,	8	3,000	24,000
Sermon on the Mount,	12	2,500	30,000
The Bible above all Price,	24	3,000	72,000
Leslie's Short Method with Deists,	24	2,000	48,000
The Woman of Valais,	16	2,000	32,000
The German Wood-cutter,	12	2,000	24,000
Serious Thoughts on Eternity,	12	1,000	12,000
The Young Cottager,	72	1,000	72,000
Dialogue between two Mariners,	18	1,000	18,000
Christian Exhortation to Seamen,	16	1,000	16,000
The Negro Servant,	32	2,000	64,000
The Shepherd of Salisbury Plain,	28	1,000	28,000
Discourse for the Children of Israel,	20	2,000	40,000
Dialogue on Regeneration,	20	500	10,000
Address to the Children of Israel,	8	2,000	16,000
The Sum of the Whole Bible,	8	1,500	12,000
The Poor Watchmaker,	24	3,000	72,000
Catechism for the Jews,	60	1,000	60,000
The two Old Men,	24	2,000	48,000
The End of Time,	20	1,000	20,000
The Life of God in the Soul of Man,	78	1,000	78,000
Little Henry and his Bearer,	52	2,000	104,000
Proofs that the Messiah has come,	48	1,000	48,000
The Mother's Catechism,	42	1,000	42,000
Porteus's Evidences,	96	1,000	96,000
The Recaptured Negro,	48	1,000	48,000
Inspiration of the Holy Scriptures,	24	2,000	48,000
Authenticity of the Bible,	60	2,000	120,000
The Sabbath a Blessing to Mankind,	28	4,000	28,000
On the Worship of Images,	28	1,000	28,000
Poor Joseph,	8	1,000	8,000
The Swiss Peasant.			

## ARMENO-TURKISH—at Malta.

A New Heart the Child's Best Portion,	20	1,000	20,000
Little Henry and his Bearer,	68	1,000	68,000
A Sermon on the Lord's Prayer,	24	1,000	24,000
The Story of Dina Dowdney,	44	1,000	44,000
Christ the Way to God and Heaven,	24	1,000	24,000
The New Testament,	552	2,500	1,380,000
The Young Cottager,			
The Way to be Saved,			
Sermon on the Lord's Prayer,			
Village on the Mountains,			
Friendly Conversation,			
Subjects for Consideration,			
Without Holiness, etc.			
The Happy Waterman,			
Scripture Help.			

## ARMENIAN—at Smyrna.

Armenian and English Grammar,	112	570	63,000
Spelling Book,	48	2,000	96,000
Christian Almanac,	36	330	13,680
Old Testament—pocket ed.			

Total, - - - - - 2,950 173,526

## ARABIC—at Beyroot.

Arabic Alphabet,	- - - - -	200	
Hymn Book,	- - - - -	24	4,800
Watts's Catechism,	- - - - -	16	16,000
Elements of Arabic Grammar,	- - - - -	168	168,000
Dairyman's Daughter,	- - - - -	96	192,000
Chrysostom on reading the Holy Scriptures,	- - - - -	165	330,000

Total, - - - - - 6,400 710,800

## MAHARATTA—at Bombay.

	Pages.	Copies.	Total pages.
Heavenly Way, 2 edd. 72 and 16 pp.	88	5,000	192,000
Sermon by Mr. Graves,	24	4,000	96,000
Sermon on the Mount, 2 edd. 24 and 28,	52	5,500	140,000
Catechism, 5 edd. 16, 8, 24, 34, and 36 pages,	118	30,500	696,000
Do. for Children,	30	1,000	30,000
Scripture Doctrines, 5 edd. 56, 59, 74, 96, 64 pp.	339	7,680	537,320
Scripture History, 4 edd. 24, 16, 48, and 56 pp.	88	13,500	616,000
The Three Worlds, 4 edd. 22, 28, 29, 32 pp.	111	18,500	618,000
Do. Balbud character,	28	1,500	42,000
Do. Modh character,	30	1,500	45,000
True Worship of God, 2 edd. 12 and 28 pp.	40	5,500	122,000
Glad Tidings, 4 edd. 12, 16, 17, 24 pp.	69	23,250	366,500
Spelling Book, 3 edd. 16, 24, 32 pp.	72	13,000	328,000
Do. Modh character,	28	3,000	84,000
Discourses of our Savior,	24	4,500	108,000
Miracles of our Savior, 2 edd. 24 and 36 pp.	60	45,000	135,000
Parables of our Savior, 2 edd. 20 and 22 pp.	42	6,500	138,000
Letter of Bengalee Converts to their Countrymen,	22	4,000	88,000
The Decalogue, 5 edd. 4, 12, 16, 24, 27 pp.	83	24,000	369,000
Do. with Scripture passages, 2 edd. 8 and 12 pp.	20	5,000	48,000
Prayers and Hymns, 4 edd. 52, 59, 62, 72 pp.	245	9,500	587,000
Nature of Prayer, with Prayers and Hymns for schools,	10	1,500	15,000
Hymns for Public Worship, 4 edd. 4, 16, 32, 48 pp.	100	6,900	137,600
Good Instructions,	8	1,000	8,000
Concerning Salvation,	8	1,000	8,000
Reading Book for Schools,	48	4,000	92,000
Do. in part,	12	2,000	24,000
True Remedy for Sinners,	8	1,000	8,000
True Atonement,	8	1,000	8,000
Birth of Christ,	16	1,000	16,000
Preparation for Death,	9	1,000	9,000
Sufferings and Death of Christ,	15	1,000	15,000
On Regeneration,	16	1,500	24,000
Biblical Instruction,	96	2,000	122,000
Henry and his Bearer, 2 edd. 32 and 40 pp.	72	4,500	156,000
Invitation to Public Worship,	1	500	500
Way of Salvation, 2 edd. 14 and 22 pp.	36	4,000	72,000
Nature of God,	24	2,000	48,000
Idiomatical Exercises,	130	500	90,000
Instructive Stories,	48	2,000	96,000
Confession of Leang Afa,	12	2,000	24,000
Barakhudga,	26	2,000	52,000
Mission Regulations,	9	50	450
School Regulations,	4	200	800
English and Maharratta Book, 167 p., one half,	83	600	49,800
Scripture Narrative, 2 edd. 52 and 59 pp.	111	3,500	192,500
Experience of Babajee,	22	2,000	44,000
The Great Inquiry,	16	1,500	24,000
Do. Modh character,	23	1,500	34,500
In Whom shall we Trust? 3 edd. 24, 32, 33 pp.	89	7,000	306,000
Do. Modh character,	29	1,500	43,500
Relief for the Sin-burdened,	20	5,500	110,000
Child's Book on the Soul,	92	1,000	92,000
Love of Christ to Sinners,	8	1,800	14,400
Maps of the World, Solar System, etc.—lithographed,	4	1,500	6,000
Moral Stories,	77	1,500	115,500
Book of Common Prayer,	743	250	185,700
Morning and Evening Prayers and Psalms,	321	1,700	545,700
Do. with Gospels and Epistles,	566	500	283,000
History of our Savior, 3 edd. 24, 36, 216 pp.	276	6,300	510,000
Ten Tracts,	37	22,000	800,000
Church Missionary Society Tract,	24	1,000	24,000
Civil Regulations,	156	500	78,000
On Prayer, 2 edd. 18 and 38 pp.	56	5,000	14,000
Title Unknown,	24	2,000	48,000
The Wrath to Come, 2 edd. 24 and 28 pp.	52	5,000	128,000
Marks of True Religion, 2 edd. 32 and 36 pp.	68	5,500	188,000
Inquiry concerning the True Way,	39	2,500	97,500
Notices,	1	5,000	5,000
Lord's Prayer and other cards,	1	5,500	5,500
Elements of Astronomy and Geography, with Maps and Drawings, 2 edd. 64 and 28 pp.	92	2,500	124,000
Discussions at Bombay,	44	1,000	44,000
Registers for Schools,	12	100	1,200
Alphabet and Lessons,	16	4,000	64,000

	Pages.	Copies.	Total pages.
Numerical Tables, -	48	8,000	384,000
Tract for the Jews, -	83	1,000	88,000
Mode of Worship, -	32	3,000	96,000
Life of Joseph, -	20	2,000	40,000
First Book for Children, -	16	4,500	72,000
School Book, -	64	3,500	224,000
Account of Elijah and Baal, and Story of Jonah, -	24	3,000	72,000
Compendium of the Bible, 3 edd. 39, 60, 84 pp. -	183	7,000	450,000
Genesis, 2 edd. 136 and 135 pp. -	271	9,000	1,223,000
Do. in part, 2 edd. 56 and 40 pp. -	96	3,000	152,000
Exodus, -	160	750	120,000
Leviticus and Hebrews, -	126	1,300	163,000
Psalms, -	247	1,000	247,000
Matthew, 3 edd. 80, 82, 83 pp. -	250	16,500	1,352,000
Do. lithographed, -	675	1,000	675,000
Mark, -	55	2,500	137,500
Do. lithographed in Modh character, -	82	2,000	164,000
Luke, 4 edd. 34, 38, 90, 94 pp. -	326	19,500	1,727,000
John, 2 edd. 66 and 70 pp. -	136	12,350	861,100
Acts, 3 edd. 83, 88, 89 pp. -	260	19,500	1,677,500
Romans and Corinthians, 2 edd. 94 and 108 pp. -	202	6,500	625,000
Galatians to Philemon, -	76	5,500	338,000
James to Jude, -	39	600	23,400
Hebrews to Revelations, 2 edd. 108 and 110 pp. -	218	5,500	579,000
Publications issued in the year 1831, titles not known, -		32,850	1,134,000
Total, -		522,600	23,744,170

PORTUGUESE—at *Bombay*.

O Gentilissimo Do Papismo,	42	1,200	50,400
Cartilha para os Meninos,	16	1,500	24,000
Conselhos Amigaveis,	72	1,000	72,000
Aos Afflictos,	12	1,000	12,000
Dezeseis Pequenos Sermois,	24	1,000	24,000
Flores do Bosque,	97	600	58,200
Tracts,		500	20,000

Total, -		6,800	260,600
----------	--	-------	---------

GOOJURATEE—at *Bombay*.

Regulations,	156	500	78,000
Tracts,		5,000	180,000

Total, -		5,500	258,000
----------	--	-------	---------

HINDOSTHANEE—at *Bombay*.

The Heavenly Way,	36	5,000	180,000
-------------------	----	-------	---------

LATIN—at *Bombay*.

The Decalogue,	12	5,000	60,000
----------------	----	-------	--------

TAMUL—in *Ceylon*.

Publications issued prior to March 1824, titles not now known, -			1,003,400
Almanac, 3 edd. 50, 52, 58 pp. -	170	15,000	738,000
Catechism,	24	450	10,300
Notice and Invitation,	12	700	3,400
First Lessons, 2 edd. 64 and 96 pp. -	160	6,000	480,000
Picture Reading Book, 56 pp. Cards 12, Prayers 36,	104	7,000	186,000
Spelling and Reading Book,	12	6,000	72,000
Reading Book for Schools, 2 edd. 16 and 64 pp. -	80	10,000	448,000
Spelling Book, 48 pp. Definitions 84, Scripture History 36,	168	26,000	1,344,000
Compendium of the Bible,	120	10,000	1,200,000
Thirty-seven Tracts,	468	362,000	3,760,000
Publications issued the past year, titles not given,			5,019,800

Total, -			14,785,400
----------	--	--	------------

SIAMESE—at *Bangkok*.

Summary of the Law and Gospel,	8	1,000	8,000
--------------------------------	---	-------	-------

CHINESE—at *Canton*.

Good Words to admonish the Age,			
Scripture Lessons.			

## At Singapore.

	Pages.	Copies.	Total pages.
Machopo's Birth Day—the Seamen's goddess,	8	11,000	88,000
Seangtery's Birth Day—a famous god,	6	5,000	30,000
Offerings to the Dead,	8	5,000	40,000
Festival of Repairing the Tombs,	8	10,000	80,000
New Years' Congratulations and Advice,	8	5,000	40,000
Dialogue between Two Friends,	43	19,700	847,100
Sacred Sleeve Gem,	53	2,000	106,000
On Gambling,	15	9,000	135,000
Sacred Classic,	32	6,500	208,000
The Descent of Jesus into the World,	24	3,700	88,800
Holy Instructions of Jesus,	22	3,700	81,400
Consolations of the True Doctrines,	87	4,000	348,000
Doctrine of Redemption,	70	1,000	70,000
Complete Duty of Man,	33	3,000	99,000
Precious Instructions of Christ,	37	1,000	37,000
Miracles of Jesus,	26	1,000	26,000
On the Use of Opium,			2,963
New Testament,			
God, the Lord of all Things,			
Life of Moses,			
Religious Magazine—periodical,			
True Doctrine its own Witness,			
Gospel Precepts,			
Total,			2,324,300

## JAPANESE—at Singapore.

Gospel of John.

## BUGIS—at Singapore.

The Ten Commandments,	24	1,500	36,000
Parables of the New Testament,	12	1,500	18,000
Total,			54,000

## MALAY—at Singapore.

The True God Revealed in the Bible,	16	1,000	16,000
The Ten Commandments,	23	1,500	42,000
The Religion taught by the Bible,	16	1,500	24,000
Total,			82,000

## HAWAIIAN—at the Sandwich Islands.

Spelling Book, 2 edd. 16 and 8 pp.	24	222,500	1,708,000
Hymn Book, 3 edd. 60, 108, 123 pp.	296	52,000	5,240,000
Do. for children,	12	3,000	36,000
Catechism,	8	65,000	520,000
Do. on Genesis,	56	10,000	560,000
Thoughts of the Chiefs,	8	23,000	184,000
Sermon on the Mount,	16	43,000	688,000
Pi-a-pa, Christian's First Book,	36	55,000	1,980,000
Pi-a-pa maoli,	12	10,000	120,000
Decalogue,	1	10,000	10,000
Do. with plates,			1,420
Do. and Lord's Prayer,	4	40,000	160,000
Life of Joseph,	60	26,000	1,560,000
A Geography,	216	5,500	1,188,000
Geographical Questions,	24	4,000	96,000
Fowle's Arithmetic, 2 edd. 48 and 60 pp.	108	13,000	660,000
First Book of Elements,	108	16,000	1,728,000
Daily Food, 3 edd. 36, 38, 123 pp.	197	40,000	2,330,000
On Marriage,	12	10,000	120,000
Heluauau, Colburn's Arithmetic, 3 edd. 64, 68, 132 pp.	259	18,000	1,532,000
Colburn's Sequel,	120	2,000	240,000
First Form of Geometry,	3	200	1,600
Hollbrook's Geometry,	64	3,000	192,000
Music, 1st Part,	54	10,000	540,000
Gamut and Music, engraved,	3	2,000	16,000
Hymns, with Music, 4 edd. 16, 32, 48, 80 pp.	176	15,500	1,008,000
Scripture Extracts,	4	37,000	148,000
Do. History,	192	10,000	1,920,000
Do. do.	216	10,000	2,160,000
Skeleton Maps,	13	1,500	19,500

	Pages.	Copies.	Total pages.
Laws of the King—for Government, 2 edd. 12 and 16 pp.	28	11,000	136,000
Cuts, with explanations, etc.			40,800
Worcester's Scripture Geography,	99	200	19,800
Bible Class Book,	66	200	13,200
Market Laws—for Government,	4	500	2,000
Constitution of Maternal Association,	4	10,000	40,000
Ke Kumu Hawaii—The Hawaiian Teacher—newspaper printed at Honolulu, 5 no's, 8, 40, 44, 96, 112 pp.	330	13,323	939,536
Lama Hawaii—The Hawaiian Luminary—newspaper printed at Lahainaluna,	56	200	11,200
Ke Kumu Hamalih—periodical for youth, published monthly at Honolulu,			
Logarithms, 2 edd. 16 and 46 pp.	62	3,000	93,000
Christian Almanac,	11	2,000	32,000
Nautical Almanac,	24	200	4,800
Native Alphabet,	4	500	2,000
Do. Ikemua and cover,	52	10,000	520,000
Ai o ki La,	36	15,000	540,000
Twenty-four Tracts,	24	2,000	48,000
Vocabulary,	40	500	20,000
Harbor Laws—for Government,	4	500	2,000
Hoiheholoholona—History of Beasts,	76	10,000	760,000
Mooolelo,	48	5,000	240,000
Woodbridge's Geography and cover,	194	10,000	1,936,000
Handbill and Tracts,			
Kumumua,	16	10,000	160,000
Bible Tracts, 2 edd. 8 and 48 pp.	56	5,000	160,000
Genesis—Kimohi, 2 edd. 84 and 104 pp	183	20,000	1,880,000
Exodus and Leviticus,	112	10,000	1,120,000
Numbers,	80	10,000	800,000
Joshua,	64	10,000	640,000
Deuteronomy, 2 edd. 76 and 144 pp.	210	12,500	1,120,000
Judges and Ruth,	60	10,000	600,000
I and II Samuel,	128	10,000	1,280,000
Nehemiah and Esther,	48	10,000	480,000
Twenty-three Psalms,	24	10,000	240,000
Matthew, 2 edd. 69 and 72 pp.	141	25,000	1,755,000
Mark to Corinthians,	268	10,000	2,680,000
Mark to John,	100	15,000	1,500,000
Luke, 2 edd. 12 and 72 pp.	84	17,500	1,080,000
Acts, 2 edd. 60 and 64 pp.	124	25,500	1,610,000
Romans to Galatians,	72	10,000	720,000
Romans to Thessalonians,	108	10,000	1,080,000
Thessalonians to Revelation,	104	10,000	1,040,000
Corinthians to Revelation,	130	10,000	1,300,000
Total,			1,120,828 54,106,256

## MARQUESAS—at the Sandwich Islands.

Spelling Book,	16	1,000	16,000
----------------	----	-------	--------

## RECENT INTELLIGENCE FROM THE MISSIONS.

**GREECE.**—Mr. King writes on the 26th of September, that he had discontinued all his schools and was devoting himself almost exclusively to preaching and the distribution of books, in which he had labor enough to occupy his whole time. One Greek young man was studying theology with him, receiving lessons in Hebrew, and was supposed to be the first and only man in Greece who studied that language. Two Greeks had recently visited him, requesting him to give them the Lord's supper; stating that they had been students of the Bible for five or six years and had his Farewell Letter, by which they were induced to come to

him. One of them appeared like a truly converted man, and stated that there were eight in their family, all like minded with them.

The new station at Tsimoba, occupied by Messrs. Houston and Leyburn, continued to hold out very encouraging prospects. A Hellenic school was to be opened the next week, and a female school was urgently demanded, and it was hoped might be opened in a few months; and the brethren were erecting a house for a Lancasterian school which would accommodate 200 pupils. The people in the vicinity appeared to be deeply interested in the schools and all the labors of the mission, and

there was a loud call for greatly extending their operations.

At Argos Messrs. Riggs and Benjamin were going forward with their labors much as usual.

**NESTORIANS OF PERSIA.**—Messrs. Holladay and Stocking and their wives arrived safely at Ooroomiah, on the 7th of June, after a prosperous journey. Mr. H. writes of the mission as being deeply interesting, and thinks the encouragement to labor for the Nestorians, so far as it can be derived from the disposition of the people, and the favor with which they regard the missionaries, as being quite as great as it had been represented by Mr. Perkins and Doct. Grant. The school for educating teachers contained forty Nestorians. One bishop, two priests, and one deacon, besides a number of copyists, were employed in the preparation and distribution of tracts and the Scriptures. A number of Nestorians were living in the mission families and under their influence, who gave much promise of usefulness, and are already becoming preachers of "righteousness, temperance, and a judgment to come" to their own people.

**SMYRNA.**—Mr. Smith was still at Smyrna in September, superintending the preparation of punches for a new fount of Arabic types, in the cutting of which Mr. Hallock, the printer to the mission was succeeding well. The two children of Mr. Adger were removed by death, the elder in April and the younger in June. The circular curtailing the expenditures of the missions of the Board had been received at Smyrna, and the other missions in that quarter; and though the missionaries most readily acquiesced in it, yet they were forced by it to contract some of their existing operations and to abandon other plans for labor, from which they hoped much. The plague raged in Smyrna during the spring and early part of the summer; and though persons in the employ of the missionaries, and neighbors at their doors were cut down by it, no individual of their families was attacked by the disease.

### Donations,

#### RECEIVED IN NOVEMBER.

**Central Board of Foreign Missions,**  
James Gray, Tr. 150 00  
**Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.**  
Chatham, 50; ack. in Nov.  
**Brookfield Assoc. Ms. Aux. So. A.**  
Newell, Tr. 2,000 00  
**Cumberland co. Ms. Aux. So. W. C. Mitchell, Tr.**  
Falmouth, 2d chh. and cong. 21,34; 1st par. 9,08; la. of do. for fem. sch. in Palestine, 11,95; 42 27

<b>Gorham, Mon. con. for men. con.</b> sch. in Ceylon, 90 00
<b>North Yarmouth, Fem. contrib.</b> 15 00
<b>Portland, High-st. chh.</b> 191 00
<b>Pownal, Contrib.</b> 20 00—338 27
<b>Essex co. South, Ms. Aux. So. J. Adams, Tr.</b> Salem, 8 chh. united mon. con. 15 53
<b>Fairfield co. East, Ct. Aux. So. S.</b> Sterling, Tr. 494 05
<b>Fairfield co. West, Ct. Aux. So. M.</b> Marvin, Tr. 2,043 27
<b>Franklin co. Ms. Aux. So. F. Ripley, Tr.</b> Ashfield, Gent. 20,23; la. 21,48; mon. con. 29,19; ex. effort, 40,31; 111 21
Bernardston, Gent. 28 18
Buckland, Gent. 41; la. 37,45; mon. con. 3,40; juv. sub. sch. 1; 82 85
Colrain, Gent. 9 50
Conway, Gent. 85,20; la. 77,20; mon. con. 20,25; w. mite, 25c; a friend, 25c. 183 15
Deerfield, South, Gent. 20; mon. con. 5,25; 25 25
Greenfield <sup>1</sup> , 1st cong. chh. and so. 26,44; 2d do. mon. con. 37,15; la. to constitute Rev. SAMUEL WASHBURN an Hon. Mem. 51,53; 115 12
Heath, Gent. 16,62; la. 23,90; 40 52
Montague, Gent. 15,12; la. 16,20; mon. con. 14,72; 46 04
Northfield, Chh. and so. 30 00
Rowe, Juv. sub. sch. for Sandw. Islands, 5 70
Shelburne, Gent. 74,49; la. 43,75; 118 24
Sunderland, Mon. con. 46,37; gent. 36; la. 21,56; ex. effort, chh. 34,60; 138 53
Warwick, Gent. 15,33; la. 12,99; mon. con. 3,88; 31 50
Wendell, Gent. 4; la. 11,17; mon. con. 7; 22 17—987 96
<b>Geneva and vic. N. Y. By C. A. Cook, Agent, Albion, Presb. chh.</b> 47 13
<b>Brockport, Presb. chh. (of which to constitute Rev. PLINY TWICHELL, an Hon. Mem. 50.)</b> 85 69
<b>East Palmyra, Presb. chh. 20,50; Rev. A. C. Hall, 5;</b> 25 50
<b>Gaines, Presb. chh. to constitute Rev. I. PARSONS HOVEY an Hon. Mem.</b> 50 00
<b>Knowlesville, Presb. chh.</b> 17 12
<b>Lyons, Presb. chh. 63,28; la. 22;</b> mon. con. 21,08; 106 36
<b>Medina, Presb. chh.</b> 117 43
<b>Palmyra, Presb. chh.</b> 160 08
<b>Rushville, Presb. chh.</b> 77 25
<b>Vienna, Relig. so.</b> 100 11—786 67
<b>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</b> Catskill, H. Whittlesey, for ed. of a child in Persia. 20 00
<b>Hempstead co. Ms. Aux. So. S. Warriner, Tr.</b> Blandford, Gent. 46,52; la. 63,31; (of which to constitute Rev. CUSHING ELLS an Hon. Mem. 50); mon. con. 12,05; Mrs. M. 1,83; 123 71
<b>Chester, Gent. 20,25; la. 17,76;</b> mon. con. 5,93; 43 94
<b>Chicopee, Gent. and la. 41; Mr. Clark's so. 34,57;</b> 75 57
<b>East Granville, Coll. 38,65; chh. 7,54;</b> 46 19
<b>Ludlow, Gent. 11,01; la. 7,86;</b> mon. con. 15,27; 34 14
<b>Middle Granville, Chh.</b> 30 00
<b>Montgomery, Gent. and la.</b> 90 00
<b>Palmer, Coll.</b> 50 00
<b>Springfield, 1st par. Gent. and la. 341,41; contrib. 95,27; Mr. Baldwin's so. 19;</b> 455 68—879 23
<b>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</b> Canton, Gent. 96; mon. con. 23,25; 119 25
<b>Hartford, 1st so. Gent. 590; N. so. do. 250; S. so. do. 125;</b> 965 00

Hartland, W. so. La.	30 45	mon. eon. in do. 110,13; 2d cong. so. 41,50; mon. con. 67,20; la. to constitute Mis. HANNAH SALTONSTALL an Hon. Mem. 103,38; la. sew. cir. 20; a fem. friend, 20;
Simsbury, Coll.	102 13	482 21
Suffield, Gent. 49,50; la. 1,25;	43 75-1,260 58	Waterford, Mon. con. 13 26-511 95
<i>Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.</i>		
Berlin, Worthington, Gent. 101,60;		
la. 72,50; Kensington, Gent. 10;		
la. 30,91;	215 01	
N. Britain, Rev. D. M. Seward, and Rev. J. R. Avery were constituted Hon. Mem. by gent. and la. of this so. and not by those of Southington, as stated in Dec. no. p. 510.		
Chatham, 1st so. gent. 37,50; la. 30;	67 50	
Glastonbury, 1st so. gent. 72,78; la. 96,22; Eastbury, La. 11,72;	180 72	
Middletown, 1st so. Indiv. extra, 309; gent. 118,27; la. 19,56;		
Westfield, gent. 23; la. 21,50;		
Upper Middletown, gent. 36,65; la. 39,80; la. benev. so. for Nestorian miss. 19,45; sab. sch. for do. 10,21; mon. con. 16,44; prem. 20c.	614 11	
Wethersfield, Coll. 56; Rocky Hill, La. 39,67; gent. 26,75;		
Newington, Gent. 26,50; la. 42; young la. Eunice so. 24,75; mon. con. 22;	237 67-1,315 01	
<i>Kennebunk Confer. of chhs. Me. B. Nason, Tr.</i>		
Farnham, Mon. con.	18 00	
<i>Laurel Co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>		
Edgecomb, Miss. so.	20 00	
Union, Indiv.	3 47	
Waldoboro', Gent. 18; la. 20,80; contrib. in Mr. Mitchell's so. 23,11; mon. con. 14,88; juv. so. for sab. in Ceylon, 20,21; indiv. 1; to constitute PAYN ELWELL an Hon. Mem.	100 00-123 47	
<i>Monroe Co., N. Y. Aux. So. E. Ely, Tr.</i>		
Bergen, 1st cong. chh.	72 44	
Castile, Presb. chh.	10 25	
Churchville, Presb. chh.	24 91	
East Bethany, Presb. chh.	10 00	
Holley, Presb. chh.	56 00	
La. Roy, Young la. of fem. sem.	30 00	
Moscow, La. of presb. chh.	8 00	
Ogden, Presb. chh.	33 00	
Ontario, Cong. chh.	1 50	
Parma and Greece, Cong. chh.	20 00	
Pittsford, Fem. miss. asso. 45; presb. chh. 6;	51 00	
Rochester, 1st presb. chh. 293,98; Bethel free chh. 112,30; Brick presb. chh. to constitute NATHANIEL B. MERRICK an Hon. Mem. 100; 3d presb. chh. young la. 26;	532 28-849 38	
<i>New Haven Co., West, Ct. Aux. So. W. Stebbins, Tr.</i>		
Mount Carmel, La.	28 53	
Woodbridge, Gent. 90,86; la. 77,17; mon. con. 4;	172 03-200 56	
<i>New Haven Co. Ct. Western Conso. A.</i>		
Townsend, Jr. Tr.		
Bethany, Gent. 53; la. 15,03;	68 03	
Derby, Chh. and cong.	125 50	
Milford, 1st chh. 2,50; 2d chh. gent. 39,50; la. 25; sab. sch. 12,25;	79 25	
New Haven, Anna Townsend, 25; sab. sch. miss. asso. Wallingford, for Wallingford sch. Ceylon, 31; A. Bradley, 10; F. T. Jarman, 15; E. H. B. 3; A. A. 1; mon. con. united so. 6,94; do. in 3d so. 5,50; do. in Yale coll. 8,78;	104 52	
Orange, N. Milford, Gent. 55,71; la. 28,50;	84 21	
Oxford,	2 00	
Prospect, Chh. and so.	26 25-489 76	
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>		
East Lyme, Chh.	16 43	
New London, 1st cong. so. (of which fr. 3 classes in sab. sch. for Sandw. Isl. miss. 6,25; 120;		
<i>Worcester Central Asso. Ms. Aux. So.</i>		
H. Wheeler, Tr.		
Auburn, Gent. 80,70; la. 51,01; mon. con. 31;	162 71	
Boylston, Gent. 46,90; la. 43,09; mon. con. 58,97;	148 16	

E Douglas, Mon. con.	50 24
Holden, Gent. 153,43; la. 105,51; mon. con. 117,76;	377 00
Leicester, Gent. 279,19; la. 115,81; mon. con. 113;	508 00
Oxford, Gent. 143,58; la. 111,18; mon. con. 201,08;	455 84
Paxton, Gent. 51,62; la. 47,51; mon. con. 29,34; for <i>Martha T. Bigelow</i> , Ceylon, 20;	148 47
Rutland, Gent. 60,57; la. 56,12; mon. con. 25,68;	148 37
Shrewsbury, Gent. 68; la. 62; mon. con. 62;	192 00
W. Boylston, Gent. 92,73; la. 119,92; mon. con. 58,22;	270 86
Worcester, Mr. Miller's so. gent. 197,91; la. 155,14; mon. con. 178,41; Mr. Woodbridge's so. gent. 155,15; la. 108,91; mon. con. 300,66; Mr. Peabody's so. gent. 200; la. 306,54; mon. con. 240,15;	1,842 87
	4,304 52
Ded. expenses paid by aux. so. 2,16; loss on \$10 Franklin bank note, 5,50;	7 66
	4,296 86
Ded. am't prev. ackn.	1,557 19-2,739 67
<i>Worcester co. relig. char. so.</i> Ms. H. Mills, Tr. Dougla, 1st chh. mon. con. 15; Rev. D. Holman, 2;	17 00
East Millbury, Gent. 112,75; la. to constitute Rev. SAMUEL G. BUCKINGHAM an Hon. Mem. 50; mon. con. 92,84;	255 59
Grafton, Evang. chh. 32,87; la. 18,59;	51 37
Hillville, Chh. and so.	10 00
Northbridge, Gent. 33,50; mon. con. 13;	48 50
Sutton, Mon. con. 139; la. 50,17; gent. 38,50; P. Marble, 3;	230 67
Upton, Chh. and so. 22; la. 21,73;	43 72
Uxbridge, Gent. to constitute PHINEAS CHAPIN an Hon. Mem. 103,23; la. 28,20;	131 43
Westboro', La. 81,03; gent. 16;	97 03
West Millbury, Mon. con. 75,19; la. 75,38; gent. 60,53;	211 10
Whitingville, Chh. and so.	110 25-1,206 66
<i>Worcester co. North</i> , Ms. Aux. So. B. Hawks, Tr. Contrib. at ann. meeting,	23 35
Ashburnham, Gent. 29,41; la. 29,47; mon. con. 18;	76 88
Athol, Mon. con. 45; gent. 38; la. 31;	114 00
Gardiner, Mon. con.	3 34
Hubbardston, Gent. 42,50; la. 19,13; fem. char. so. 10;	71 63
Phillipston, Gent. 61,61; la. 53,08; mon. con. 6,37;	121 06
Princeton, Gent. 41,50; la. 61,50; (of which to constitute Rev. C. DIMOND an Hon. Mem. 50); mon. con. 49,38;	152 38
Royalston, Gent. 37,50; la. 46; a friend, 17; High sch. 6,44;	106 94
Royalston Village, Gent. 6,87; la. 5,63;	12 50
Templeton, Gent. 22,25; la. 30,33; to constitute Rev. LEWIS SABINS an Hon. Mem.; sub. sch. for Mr. Goodell, Constantinople, 7,70; mon. con. 30;	90 18
Westminster, Gent. 70; la. 53,30; indiv. 2,50; a child, m. f. 50c. mon. con. 30;	156 20
Winchendon, Gent. and la. 134,12; av. of jew. 25c.	134 37
	1,062 83
Ded. expenses of aux. so.	20 00-1,042 83
	1,062 83
<i>Total from the above sources</i> ,	\$26,950 26

VARIOUS COLLECTIONS AND DONATIONS.	
<i>Acworth</i> , N. H., R. Brigham,	10 00
<i>Albany</i> , N. Y. 4th presb. chh. 50; 2d do. 31,49; a friend, 5;	86 49
<i>Amelia co.</i> Va. Rev. Mr. H. I.; Mrs. H. I.	2 00
<i>Athens</i> , Pa. Presb. chh. mon. con. and a friend,	6 97
<i>Attleborough</i> , Ms. Mon. con. in Mr. Crane's so.	15 00
<i>Baltimore</i> , Md. 5th presb. chh. sub. sch. for J. G. Hanner, Ceylon,	12 25
<i>Banger</i> , Me. H. Thatcher,	2 00
<i>Bath</i> , N. H. Cong. chh. and so.	15 04
<i>Berkshire</i> , N. Y. Mon. con.	10 00
<i>Bladensburg</i> , Md. Rev. ELIPHALET BOSWORTH, which and prev. dona. fr. his chh. constitute him an Hon. Mem.	20 00
<i>Botetourt co.</i> Va. Mrs. D. Reid,	2 50
<i>Bordford</i> , Me. Indiv.	3 25
<i>Braintree</i> , Ms. La. char. so.	1 60
<i>Bridgewater</i> , Pa. Mon. con.	10 00
<i>Brockport</i> , N. Y. 1st cong. chh. mon. con. 20; Mrs. B. I.	21 00
<i>Brownington</i> , Vt. La. char. so.	2 00
<i>Cambridge</i> , Ms. Rev. J. L. Albro, for miss. beyond Rocky Mountains,	3 75
<i>Clintonville</i> , N. Y. Chh.	6 00
<i>Concord</i> , Vt. Cong. chh.	4 00
<i>Dorset</i> , Vt. Benev. asso.	66 00
<i>East Hampton</i> , Ms. By Rev. W. R.	5 00
<i>East Machias</i> , Ms. Miss S. B. H.	5 00
<i>Fairfield</i> , N. Y. Coll.	43 00
<i>Falmouth</i> , Me. N. Merrill,	10 00
<i>Fort Edward</i> , N. Y., A. L. Hasbrouck,	5 00
<i>Fort Towson</i> , Ark. Mon. con.	36 00
<i>Freelock</i> , N. J. La. miss. so. for John Wood-hull, Ceylon,	22 00
<i>Groton</i> , Ms. Fem. juv. asso. for a child at the Sandw. Isl.	25 00
<i>Hampden</i> , Me. Cong. chh. and so.	50 00
<i>Hannibal</i> , N. Y. Cong. so.	8 50
<i>Hurdwick</i> , Vt. D. French, 50; L. H. Delano, 20;	70 00
<i>Jaffrey</i> , N. H.	44 26
<i>Jone-horo</i> , E. Ten. Fem. miss. so. of Mr. Cunningham's chh. 110; young men, 10;	120 00
<i>Kingston</i> , R. I. Mon. con. 18,08; Mrs. S. Arnold, 5; North Kingston Plain, sub. sch. 1,92;	25 00
<i>La Pointe</i> , Ojibwa na. A young man, for Ojibwa miss.	50 00
<i>Lebanon</i> , N. H. Mon. con.	72 00
<i>Lexington</i> , Va. S. Walkup, 5; a friend at Synod, 10; S. D. Williamson, 5. Mrs. McCampbell, 10; Mrs. A. S. Rice, 5; J. K. 2,50; E. G. 50c. a widow, 25c.	38 25
<i>Lexington</i> , Ky. A friend,	5 00
<i>Lyme</i> , Ct. N. Matson,	5 00
<i>Madison</i> , Ct. Mrs. M.	1 00
<i>Marblehead</i> , Ms. Sab. sch. for Nestorian miss. 12,50; a friend, 10;	23 50
<i>Marshfield</i> , Ms. A. Ames,	10 00
<i>Matawan</i> , N. Y. Presb. chh.	131 00
<i>Montgomery</i> , N. Y. Coll. in presb. chh.	14 70
<i>Moravia</i> , N. Y. Cong. chh. (of which fr. J. Stowell, Jr. for a child at Madura, 20; la. for <i>George Taylor</i> , Ceylon, 12.)	69 00
<i>Moreau</i> , N. Y., T. Hamlin, 10; a fem. friend, 5;	15 00
<i>Morriston</i> , N. J. (Of which to constitute Rev. WILLIAM STMS and Rev. JOSEPH VANCE, Hon. Mem. 100;)	186 00
<i>Nashua</i> , N. H. For High sch. at Lahainaluna, 62; misses sew. so. 4;	66 00
<i>Newfield</i> , Me. Cong. chh. mon. con.	8 00
<i>New Haven</i> , Ct. A friend,	90 00
<i>New Lebanon</i> , N. Y., R. Woodworth, a rev. pensioner,	20 00
<i>New Orleans</i> , La. JOSEPH A. MAYBIN, which constitutes him an Hon. Mem.	100 00
<i>Newton</i> , Ms. A lady,	200 00
<i>New York city</i> , Young men's aux. so.	50 00
<i>Norfolk</i> , Va. J. D. Johnson,	15 00
<i>Northampton</i> , Ms. A friend,	15 00
<i>Northford</i> , Ct. Harry Freeman, a col'd man, dec'd, 60; la. 23,58; gent. 21;	104 58
<i>North Hardiston</i> , N. H. Presb. chh.	35 17
<i>Parisippany</i> , N. J. Presb. cong.	30 00
<i>Perry</i> , N. Y. 1st presb. chh.	50 00

## Donations.

<i>Peterboro'</i> , N. Y. Elizabeth Smith, given her by her brother Fitzhugh Smith, dec'd.		<i>Castile</i> , N. Y., A box, fr. la. miss. so. sent to Cattaraugus.	
<i>Philadelphia</i> , Pa. 1st cong. chh. M. B. Denman, 50; W. S. Charaley, 50; C Clarkson, 25; Rev. J. Todd, 15; Mr. Colton, 10; C. Atwater, 10; 1st presb. chh. la. 343.25; male sch. sch. in do. for <i>Jedidiah Andrews</i> and <i>Samuel Hampshire</i> , Ceylon, 40; for <i>Robert Cross</i> and <i>Francis Allison</i> , Cape Palmas, 40; W. A. S. J. O. E. 5; 3d presb. chh. mon. con. 126.37; Mrs. McC. 5; 1 <sup>st</sup> th presb. chh. J. C. D. 10; mite so. of <i>Miss Guild</i> 's sch. 18.75; a lady, for <i>Janes Read</i> , Ceylon, 25; <i>Miss Packard</i> , 10;	50 00	<i>Catskill</i> , N. Y. Four reams paper, fr. A. Austin,	14 00
<i>Portland</i> , Me. <i>Thomas Brown</i> , which and prev. dona. constitute him an Hon. Mem.		<i>Charlton</i> , Ms. A box, fr. ladies.	44 47
<i>Quincy</i> , Ms. Cong. chh. and so.		<i>Coventryville</i> , N. Y., A box,	
<i>Rensselaerville</i> , N. Y. Presb. chh. mon. con.		<i>Dorset</i> , Vt. A box, fr. sub. sch. miss. so.; a box, fr. sub. sch. fem. miss. so. for Port Natal.	
<i>Rockaway</i> , N. J. Presb. cong.		<i>East Durham</i> , N. Y., A box, fr. la. of presb. chh.	105 00
<i>Rockbridge</i> co. Va. Highbridge chh.		<i>Enosburg</i> , Vt. A box, for Ojibwa miss.	
<i>Roxbury</i> , Ms. Eliot chh. and so. mon. con.		<i>Essex</i> , Vt. Clothing, etc. fr. la. asso.	21 67
<i>Rye</i> , N. Y. Presb. cong.	25 00	<i>Exeter</i> , N. Y. Clothing, 32.51; carpeting, fr. young la. miss. so.	
<i>Smithfield</i> , N. Y. Friends,	40 00	<i>Falmouth</i> , Ms. A box, fr. social sew. cir. for Sandw. Isl.	52 00
<i>South Middletown</i> , N. Y. La. miss. so.	50 75	<i>Geneva</i> , N. Y., A trunk, fr. la. for Mr. Gouverneur,	40 00
<i>Stevens</i> , Ill. J. Morse,	9 00	Johnson, Bankok,	
<i>St. Georges</i> , Del. Fem. benev. asso. for Mr. Lawrence, at Madura,	16 92	<i>Hamp. Chris. Depos.</i> Ms. Chesterfield, Socks, fr. fem. asso.; Cummings, Socks, etc. fr. fem. asso.; Middlefield, A box, fr. Dorcas so.; Westhampton, Yarn and socks, fr. fem. asso.; Worthington, A barrel, fr. fem. asso. 89.84.	
<i>St. Johnsbury</i> , Vt. E. and T. Fairbanks & co.	4 78	<i>Hannibal</i> , N. Y., A box, fr. la. of cong. chh. sent to Alleghany,	48 00
<i>Stoneington</i> , Ct. <i>Elisha Faxon</i> , which constitutes him an Hon. Mem. 100; B. Pomeroy, 20;	1 50	<i>Hardwick</i> , Ms. A box, fr. fem. char. so.	20 00
<i>Stow</i> , Vt. Miss C. Washburn,	12 00	<i>Hopkinton</i> , Ms. A coverlet, fr. juv. miss. so. for Smyrna,	
<i>Sullivan</i> , Me. Miss M. Sargent, 10; Lucy Sargent, 5;	45 00	<i>Lyme</i> , N. H., A box, fr. fem. benev. so.	
<i>Syracuse</i> , N. Y. Presb. chh.	50 00	<i>Martinsburgh</i> , N. Y. A box, fr. la. miss. so.	
<i>Taney Town</i> , Md. La. of presb. chh. av. of work, 10; Thorndale sub. sch. for <i>Stephen Williams</i> , Cape Palmas, 20;	43 00	<i>Mexicoville</i> , N. Y., A box.	
<i>Unionville</i> , Ms. C. Shepard, Jr.	10 50	<i>Monson</i> , Ms. A box, for Dwight.	
<i>Walden</i> , Vt. La. asso.	120 00	<i>Northumberland and Moreau</i> , N. Y., A box, fr. la. so. for Sandw. Isl.	62 88
<i>Warren</i> , Ms. Indiv. special dona. by Rev. W. R.	1 00	<i>Pequea</i> , Pa. A box and half barrel, for L. Chamberlain, Honolulu.	
<i>Washington</i> City, Mr. Stansbury,	15 00	<i>Philadelphia</i> , Pa. A box, fr. Miss K. M. Linnard; bundle, fr. pupils of Miss Whitall's sch. for Miss Ogden, Sandw. Isl.	
<i>Watertown</i> and vic. N. Y. <i>North Adams</i> , La. asso. 10; <i>Sackett's Harbour</i> , 1.52; S. C. 4; C. C. 5; <i>Watertown</i> , Sch. sub. miss. so. of 1st chh. for <i>George Boardman</i> , Ceylon, 20;	160 00	<i>Plainfield</i> , N. Y. Clothing, Pompey, N. Y., A box, fr. la. asso. sent to Cattaraugus,	25 07
<i>West Boston</i> , Ms. Indiv. special dona. by Rev. W. R.	30 00	<i>Richmond</i> , Va. A box, fr. la. for Mr. Apthorpe, Ceylon.	40 00
<i>Williamsport</i> , Pa. Sab. sch.	11 76	<i>Sheridan</i> , N. Y., A box, fr. fem. benev. so.	
<i>Worcester</i> , Ms. J. W. Goodrich, for <i>Jesse W. Goodrich</i> , Cape Palmas, 30; ded. an't ack. Oct. 1836, 15;	15 00	<i>South Middletown</i> , N. Y., A box, fr. la. miss. so.	70 00
<i>Worthington</i> , Ms. Inf. sch. for Inf. sch. at Sandw. Isl.	5 00	<i>St. Albans</i> , Vt. A box, fr. la. sew. so. for Dwight, 111.45; a box, fr. do. for Mr. Champion, Fort Natal, 60;	171 45
<i>Unknown</i> ,	40 52	<i>Stratford</i> , Ct. A box, fr. la. so. for Sandw. Isl.	30 38
	29 00	<i>Suffield</i> , Ct. A box, fr. la. asso.	
	1 19	<i>Swanton</i> , Vt. A box.	
	15 00	<i>Trumbull</i> , Ct. A bundle, fr. la. so.	
	1 00	<i>Turin</i> , N. Y., A box, fr. fem. miss. so. sent to Cattaraugus,	30 13
	10 00	<i>Utica</i> , N. Y. (via. A barrel, for Miss M. M. Smith, Honolulu.	
	241 00	<i>Waterford</i> , Me. A box, fr. la. of Mr. Douglass's so. for Mr. Hall, La Pointe.	
	200 00	<i>West Exeter</i> , N. Y., A keg, fr. L. Tenney, for Mr. Castle, Honolulu.	
	50 00	<i>Westford</i> , Vt. Clothing, etc. fr. la.	
	50 00	<i>Westminster West</i> , Vt. A bundle, fr. fem. char. so.	21 13
	200 00	<i>Windham</i> , Pa. A box, fr. Mrs. C. Jenkins, for L. Chamberlain, Honolulu.	
	8741 00	<i>Woolwich</i> , Me. A box, fr. fem. sew. so.	
		<i>Unknown</i> , Blank books,	20 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes: principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

## DONATIONS IN CLOTHING, &amp;c.

<i>Baltimore</i> , Md. A box, fr. fem. mite so. for Ceylon.	
<i>Bonneville</i> , N. Y., A box, for Mr. Williams, Bethabara.	
<i>Braintree</i> , Ms. A bundle, fr. la. char. so.	19 00
<i>Brookfield</i> , Ct. A bundle, fr. Dorcas so.	
<i>Brownington</i> , Vt. A bundle, fr. la. char. so.	